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No.

HISTORICAL CHURCH ATLAS.

Consisting of Eighteen Coloured Maps and Fifty Sketch-maps in the Text,
Illustrating the History of Eastern and Western Christendom until
the Reformation, and that of the Anglican Communion
until the present day.

BY
EDMUND McCLURE, M.A.

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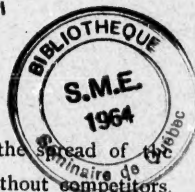
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PREFACE
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THE Christian world of to-day is in great measure co extensive with the spread of the nations. In Europe, America, and Australia, Christianity is almost without competitors. The Dark Continent is fringed round with Christian communities carrying the banner of the Cross ever deeper into its interior. Asia, and the distant isles which "waited for His Law," hear more fully day by day the Gospel of Christ, and the heathen millions of the East are brought ever more and more within touch of a power which shall at length win their allegiance, when the vision of Isaiah shall be fully realized: "Lift up thine eyes round about and see; all they (the Gentiles) gather themselves together, they come to thee, and nations that knew not thee shall run unto thee."

How has all this come about? The annals of the civilized world for the last eighteen centuries will furnish an answer. The history of the spread of the Christian faith, from its humble beginnings in Jerusalem until the present day, may be regarded as furnishing a striking evidence of God's ruling providence in the world—an evidence which, while it strengthens our faith, must invigorate at the same time our hope of the ultimate and universal triumph of the Gospel. Predicted by prophecy, this expansion has been brought about by movements which, seeming sometimes to be purely secular in their issues, have at length been attended by such spiritual results as to impress one with the conviction that the vicissitudes of the Church and the world are leading to one great and definite end.

This Atlas is intended to indicate some of the stages of that expansion, and at the same time to show briefly the inter-dependence of ecclesiastical and secular history.

The information given on the maps has been necessarily limited by their size and number; but the main features of the spread of the Christian faith have been, it is hoped, broadly traced, and the allied changes in political geography sufficiently depicted for the end aimed at.

Original authorities have been resorted to as far as possible, and the most recent sources of information have been also utilized. The documents and authors quoted are made sufficiently clear in the text, and there is, therefore, no need to give a list here. The coloured maps are based in part upon those of Wiltch and of Spruner-Menke. Poole's *Historical Atlas of Modern Europe* has also been consulted—as far as it has appeared. Thanks are due to the Church Missionary Society and the Society for the Propagation of the Gospel for their kindness in allowing certain sketch-maps to be reproduced in the text.

October, 1897.

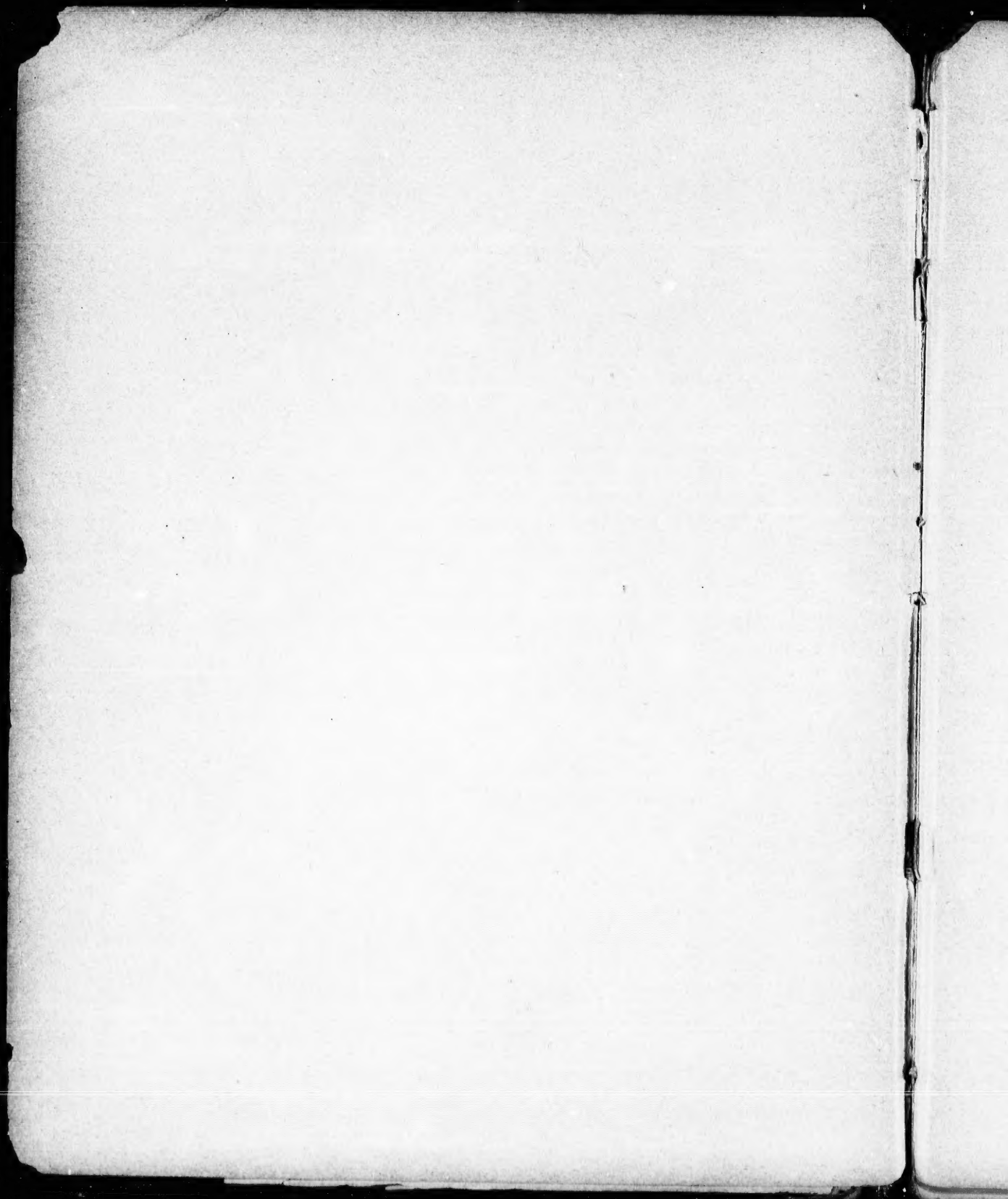


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HISTORICAL CHURCH ATLAS.

MAP I.—The Roman Empire at the Close of the First Century.

THE Roman Empire extended at this period from Britain to the eastern shores of the Black Sea, and from the northern littoral of Africa to the river Danube. Roman legions were to be found on the banks of that stream, on the Euphrates, on the Nile, and on the Rhine; while the Roman eagle symbolized Roman rule at the foot of the Atlas Mountains, and asserted it there as forcibly as at the base of the Pyrenees. Spain and Gaul, and all the countries bordering on the Mediterranean, acknowledged the Empire of the Cæsar, whose individual will ruled also over the Mediterranean Sea itself.

Social life everywhere felt the effect of this centralizing of political power. Great roads, like the arteries of the body, bore the life-giving currents of imperial trade, and facilitated the intercourse of nations hitherto sundered by diversity of language and by political barriers.

The Roman speech was the language of authority everywhere. But another tongue, the Greek, prepared by centuries of cultivation to express the subtlest thoughts of men, was still more widely expanded, and its use extended from the river Euphrates to the Spanish seaboard, taking in a large portion of the shores of the Mediterranean, and stretching up along the coasts of the Black Sea. The writings of the followers of our Lord had thus a wide field of readers, and the good tidings, borne along the avenues of trade and human intercourse, found entrance through this familiar tongue into the ears of many races of men.

The world, too, was more or less expectant and prepared for this good news. Jewish colonies had been planted broadcast over the Empire,* and may have infused into the minds

of many enlightened Greeks and Romans a belief in the unity of God, and, perhaps, something of their hopes of the coming of a Messiah, a Deliverer—a hope all the more easily excited from the deepening misery everywhere, and the utter incapacity of Pagan beliefs to relieve it.

The Crucifixion of our Lord was followed by the persecution of His disciples. The inimical Jews had attacked the new community, and, wherever they had the opportunity, forced its adherents to fly. The fugitives from Jewish oppression became the first missionaries of the Christian Church, and thus the enmity of man was the means under God of the extension of Christ's kingdom. The stoning of Stephen, for instance, was the immediate occasion of the

Alexander the Great, who showed them special favour (Delaunay, *Philon d'Alexandrie*, p. 2), and we find them at this period, not only in the chief cities of the Euphrates, but also pursuing mercantile callings in Antioch, Ephesus, Tarsus, Seleucia, Pergamos, Laodicea, Apamea, Hadrumetum, etc. The successors of Alexander were equally favourable to the Jews, and Philo (*Contra Apion.*, bk. ii.) tells us that Seleucus accorded to them the rights of citizenship at Antioch and Seleucia. During the reign of Ptolemy Lagos, which extended over Palestine and Egypt, there was much intercourse between the two countries, and a stream of Jewish emigration set in towards Alexandria, which subsequently became, after Jerusalem, the most important centre of the race. The navigation of the Nile, and the control of the trade in corn, fell into their hands (*Contra Apion.*, bk. ii.). This was the period of the translation of the Bible into Greek—the Septuagint. At the time of the Emperor Tiberius it is alleged that the Jews in Alexandria (? Egypt) numbered a million! In the Acts of the Apostles (ii. 9), we find them cited as dwellers in Parthia, and among the Medes, Elamites, Babylonians, and in the parts of Libya about Cyrene, as well as in Arabia, and as having synagogues throughout Asia Minor and in Greece. There were Jews at Damascus, at Iconium, Derbe, Lystra, Pamphylia, Pisidia, Cyprus, Crete, Macedonia, Philippi, Thessaly, Thessalonica, Beroea, Athens, and Corinth. From the year B.C. 163, according to Josephus (*Ant. Jud.*, xii. 10), there were Jews at Rome. Cicero gives us indication of the importance of the colony at Rome (*Pro Flacco* and *Letters to Atticus*, bk. xiv. 15), and Tacitus (*Ann.*, bk. ii. chap. 85) tells of 4000 having been sent thence to Sardinia. There were Jews also at Puteoli, where St. Paul landed (Josephus, *Bell. Jud.*); and we may safely assume that in their mercantile capacity they were represented in every large town of the Roman Empire, a fact which we might also infer from Cicero when he speaks of the exports of money to Jerusalem from all the provinces ("ex omnibus provinciis").

* The dispersion of the Jews, which began at the Babylonian Captivity, was continued in Western lands in the time of

gospel being preached in Judæa and Samaria (Acts viii. 1, etc.), Philip, the deacon, St. Peter, and St. John being instrumental in spreading it. Philip was, moreover, the means of converting (Acts viii. 26-40) the treasurer of Queen Candace, and of thus introducing the gospel into Ethiopia.

St. Peter brought many to the faith at Lydda, Saron, Joppa, and Cæsarea (Acts x.). "They which were scattered abroad upon the persecution that rose about Stephen travelled as far as Phœnice, and Cyprus, and Antioch, preaching the Word to none but unto Jews only" (Acts xi. 19).

St. Peter is also regarded as founder of the Churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia, which he addresses in his First Epistle, and early tradition attributes to him a sphere of action in Syria, Babylon, Mesopotamia, Chaldæa, Arabia, and Egypt, and, in the West, at Rome.

St. Paul's travels, showing the extent of his mission work, until his imprisonment at Rome, are given on the map.

Titus carried the gospel to Crete and Dalmatia (2 Tim. iv. 10 and Titus i. 5).

St. John laboured about Ephesus towards the end of the first century, and was the founder, probably, of the seven Churches in that region mentioned in the Apocalypse. St. Thomas is credited with having preached the gospel in Parthia, Media, Persia, Bactria, nay, as far east as Ceylon (Taprobane), and the coasts of Travancore. St. Bartholomew is said to have evangelized Central Phrygia and the region between the Caucasus and the Persian Gulf.* St. Andrew laboured, it is related, in Thrace, Macedonia, Thessaly, Greece, and among the Scythians. St. Matthew's sphere is given as Ethiopia, Persia, Parthia, Media, and Syria. St. Barnabas is said to have been the first Archbishop of Cyprus, which was afterwards, in his honour, made independent of the Eastern patriarchs. St. Mark is alleged to have been the first Bishop of Alexandria, and to have spread Christianity throughout the region which formed afterwards the patriarchate of Alexandria.

The accounts of the labours of other followers of our Lord, including the seventy disciples, are not trustworthy enough for mention. On the

authority of Hippolytus and Deritheus (cited by Fabricius, *Salutaris Lux Evang.*), bishops are said to have been appointed to the following places, among others, before the end of the first century:—In Italy, at Capua, Neapolis (Naples), Nepete (Nepi), Fæsulæ (Fiesole), Ravenna, Verona, Patavium (Padua), and Aquileia. Baronius (*Ad Ann.*, 46) gives a list of bishops consecrated as alleged by St. Peter to various sees in Italy, but satisfactory evidence of this is wanting. Publius, St. Paul's host in Melita (Malta), is mentioned as the first bishop of that place. In Gaul, Spain, and Germany several bishoprics are mentioned as having existed at this time, but they are evidently of later date. Byzantium (Constantinople), Philippopolis, Odesus (Odessa), Thessalonica, Philippi, Bercæa, Corcyra (Corfu), Corinth, Athens, Thebes, Dyrhachium (Durazzo), are all said to have had bishops in the first century; and in Asia Minor, beside the seven Churches, Amasia, Bithynia, Tralles, Myra, and Lystra in Lycæonia, are mentioned as episcopal sees; while in Syria and Phœnicia, Antioch, Tyre, Sidon, Berytus (Beirut), Tripolis, Damascus, Bostra, Tarsus, Apamea, are also reckoned among the number. St. James, the brother of our Lord, is said to have been the first Bishop of Jerusalem, and the names of other bishops in the neighbourhood are recorded. Magna Seleucia on the Tigris and Cyrene in Africa are also included among the Christian sees of the first century.

Notwithstanding the meagre contemporary evidence as to the bishoprics in existence in the first century, we may safely assume that there were Christian centres throughout a considerable portion of the Empire. The Synods held from A.D. 150 to the end of the second century show that there were then numerous bishops in Asia, Europe, and Africa (see p. 9), and it is probable that these were successors, in many cases, of men of the Apostolic or sub-Apostolic age.

MAP II.—The Roman Empire. A.D. 300.

THE Emperor Diocletian (born of slave parentage at Dioclea, A.D. 245) reorganized the Empire at the end of the third century, according to the divisions of this map. These divisions are

* See Professor Ramsay, *The Cities and Bishoprics of Phrygia*, vol. i. pt. ii. p. 709 *et seq.*, for the introduction of Christianity into Central Phrygia.

important as shaping in a great measure the ultimate territorial arrangements of the Church.* The map gives also the chief Christian sees in existence at this time, and one can thence readily realize, in the expansion of the infant Church in all directions, the activity of the early Christian Missionaries.

The gospel had extended in Apostolic times, as has been said, to Antioch and Syria, and finally throughout Asia Minor.† Shortly afterwards it reached Mesopotamia, where the Prince of Edessa (now Urfa) had become a Christian before the end of the second century. Tradition, indeed, gives an early origin to Christianity in this region, Eusebius (A.D. 270-338) telling us of a correspondence by letter between the king, Abgar, and our Blessed Lord Himself. The propagation of the gospel had become more extended in Media, Persia, Parthia, Bactria, and during the second century had reached Armenia. The further East and India, on the evidence of Eusebius (*Hist. Eccl.*, v. 10), were reached in the same century by Pantænus, a learned teacher of Alexandria.

Towards the West the gospel extended with equal rapidity. Greece, through its intercourse with its colony of Marseilles, had been for ages the missionary of civilization in Gaul, and through the same channel the pioneers of the Christian faith made their way to the valley of the Rhone from Asia Minor—from that region where the Church, planted by St. John, had given birth to such men as St. Polycarp and St. Ignatius. Pothinus, a bishop, and Irenæus, a priest, the disciple of Polycarp, born near Smyrna, had the honour of planting the banner of the Cross (about A.D. 170) on the middle Rhone, and of erecting at Lyons (Lugdunum) and Vienne (Vienna) the first Christian Churches, the first Christian sees, in Gaul. Irenæus was martyred in A.D. 202. Owing to persecutions, or for other reasons, this mission seems to have failed, for the next mention of Gallican bishops is in the *Acta* of St. Saturninus, Bishop of Toulouse (A.D. 250), preserved by Ruinart (*Acta Martyrum*, p. 177, Ratisbon Ed. 1859). Gregory of Tours, who flourished A.D.

600, quotes (*Hist. Franc.*, i. 28) a passage from the *Acta* of Saturninus which shows that the latter arrived in Gaul about A.D. 250. Gregory adds that seven bishops in all were sent, viz. St. Gatien of Tours, St. Trophimus of Arles, St. Paul of Narbonne, St. Saturninus of Toulouse, St. Stramonius of Clermont, St. Martial of Limoges, and St. Dionysius of Paris. Hefele (*Concilien Geschichte*, i. 107) accepts this tradition, but Duchesne would fix the Gallic sees, in A.D. 254, at Trèves, Reims, Vienne, Toulouse, Narbonne, Lyons, and Arles. St. Dionysius* is said to have received a martyr's death about A.D. 260 (commemorated in the Book of Common Prayer, October 9), after having founded the see of Paris, and evangelized the region in the neighbourhood. Other missionaries (among them Lucian, martyred at Beauvais, A.D. 290, Crispin, martyred at Soissons, A.D. 228, and Faith, martyred A.D. 290, commemorated in the Prayer-book, January 8, October 25, and October 6, respectively) are said to have Christianized other regions in France about this time. Irenæus writes of the spread of the gospel in Spain at this period† and in Germany; while Tertullian (born at Carthage, in Africa, A.D. 160, died 240) speaks of the propagation of the gospel in Britain, a statement which is somewhat confirmed by the tradition of the martyrdom of St. Alban at Verulamium (St. Alban's) in the Diocletian persecution (A.D. 303-305), a tradition which was fully current between A.D. 473 and 492 (Constantius' *Life of St. German*), and by the presence of three British bishops at the Council of Arles (A.D. 314). In Egypt, and especially at Alexandria, the gospel was preached, as has been said, during the time of the Apostles, and soon spread along the Greek-speaking colonies to Cyrene. During the second century, Proconsular Africa, the modern Algiers,

* There were some who ascribed the sending of Dionysius and his companions to Pope Clement I., at the end of the first century. The chief authority for this view seems to be the *Acta Passionis Dionysii*, attributed by some to Venantius Fortunatus, a contemporary and friend of Gregory of Tours. A discussion on the subject in the seventeenth century seems to have ended in establishing the authority of Gregory of Tours, and the date as the middle of the third century; but the Abbé Narbey, in his *Supplément aux Bollandistes*, tom. i. Paris: 1895, has attempted to revive the mission of the first century. Duchesne, on the contrary, maintains the later date, which finds a confirmation in Sulpicius Severus (*Lib. ii. 46*).

† Vincent, commemorated in the Prayer-book, January 22, was martyred in Spain, A.D. 304.

* See p. 14.

† There were heathen in this region up to the sixth century. Justinian appointed John of Ephesus (A.D. 542) a missionary to the heathen in Caria, Asia, Phrygia, and Lydia (see *John of Ephesus*, transl. by Payne Smith, ii. 44).

was evangelized, probably from Rome, and had given birth, before the middle of the third century, to such men as Tertullian, and St. Cyprian, Bishop of Carthage (A.D. 248).*

The spread of Christianity between the end of the first and the beginning of the fourth century, remarkable as it was for its rapidity, was not carried out under prosperous temporal conditions. During the whole time there were repeated imperial persecutions, occasionally affecting the whole Church, but generally local in character. They began under the Emperor Nero (A.D. 54-68), when St. Peter and St. Paul were martyred, and when, according to the laconic remark of the heathen Suetonius, "The Christians were punished, a class of men under the influence of a new and evil-working superstition" (*Nero*, c. 16), and only came to an end with Diocletian (A.D. 284-305). Following that of Nero, came the persecution of Domitian (A.D. 81-96), in which St. John was driven into exile on the island of Patmos. Ignatius of Antioch (A.D. 107), Evaristus, Bishop of Rome (A.D. 108), and Simeon, son of Cleophas, Bishop of Jerusalem (A.D. 107, 108), were martyred under Trajan (A.D. 98-117).

The Bishops of Rome, Hyginus and Anicetus, and St. Polycarp of Antioch (beheaded at Rome, A.D. 155), perished under Antoninus Pius (A.D. 138-161), and, according to De Rossi, St. Cæcilia (commemorated in the Prayer-book, November 22), under the benevolent Marcus Aurelius (A.D. 161-180). Persecutions of the Christian communities at Lyons and Vienne took place in A.D. 177, and towards the end of the century further persecutions in Proconsular Africa and Egypt.

In the middle of the third century there began over the whole Empire a systematic persecution of the Christians, conducted, it would seem, with all the resources of the State. Decius (A.D. 249-251) gave to it the first impulse, under whom perished Fabian, Bishop of Rome (A.D. 250, commemorated in the English Calendar, January 20), and Agatha (commemorated February 5). The Emperor Valerian (A.D. 256-260) continued zealously to persecute the Christians everywhere, Pope Sixtus II. and his archdeacon, Laurence (commemorated in the English Calendar, August

10), and St. Cyprian of Carthage (commemorated September 26), being among the victims. During the greatest and last of the persecutions, that of Diocletian, it is said that upwards of 17,000 Christians were martyred, among whom, in addition to those given above, St. George of Cappadocia (the Patron Saint of England, commemorated in the Calendar on April 23) is said to have suffered at Nicomedia, Diocletian's capital, about A.D. 303.

It was the Jews who began the persecution of Christianity. This, as has been already said, was one of the causes under God of the rapid spread of the Christian religion. The persecutions by the heathen had, in the providence of God, another part to play. The Christian community was hardly organized before it was attacked by heathenism. The burning of Rome (A.D. 64) was ascribed to them and not to the Jews. The flames and the living torches of the martyrs' bodies in Nero's gardens acclaimed the entry of the Christian community into the history of the world, and separated once for all Christianity from Judaism. The battle was henceforward between the Christian Church and the Empire. The Empire persecuted the Christian because it considered him dangerous to the State, and the Christian's only defence was his faith. Many Christians yielded to persecution and renounced their faith; but for those who were steadfast the fire of persecution was a purifier. It weeded out the weak, it strengthened the strong. It gave intensity to the spiritual life in those who suffered; it set an undying example to the self-seeking and indifferent world. It gave, above all, to those who maintained their faith, a sense of unity and sympathy with each other, and thus forced home upon Christendom, liable as it was to disintegration from varying local environment, the great doctrine of the Unity of the Church. The close of the period of persecution exhibits an united Church, associated shortly afterwards with, but not, for a time, subservient to, the Imperial State.

The Councils or Synods held during the period covered by this map were either national or provincial, and were concerned chiefly with heresies which had sprung up in different localities. The number of bishops who attended them, and the wide distribution of their bishoprics are evidence of the spread of the Christian faith.

* One of the early martyrs of Proconsular Africa, a young married woman, Perpetua, put to death A.D. 203, is commemorated in our calendar on March 7.

The following list of Councils is based upon Hefe's *Concilien Geschichte*:—Hierapolis (Asia), circ. A.D. 150, at which twenty-six bishops are said to have been present, condemned the heretic Montanus, who considered himself a special instrument of the Holy Spirit. Anchialus (in Thrace on the Black Sea) was called together about the same time, and in relation to the same heresy. Thirteen bishops are said to have been present at it (Hefe, *Conc. Gesch.*, i. 71). Synods were held on the subject of the Easter controversy at the following places: Rome (fourteen bishops), Jerusalem (fourteen bishops), Cæsarea (twelve bishops), Pontus (fourteen bishops), Osrhoëne (eighteen bishops), Gaul (fourteen bishops). These were all held in the second century (Hefe, *Conc. Gesch.*, i. 73-75). Several other Synods are alleged to have been held about the same time, but Hefe regards them as doubtful, e.g. one in Sicily, one in Pergamos, one in Gaul, and several at Rome. With the beginning of the third century, numerous Synods were called together, especially in North Africa. Some of these were summoned to determine the question of the validity of baptism by heretics, e.g. First of Carthage, A.D. 218-222 (Hefe, *Conc. Gesch.*, i. 79); Iconium, A.D. 230-250 (St. Cyprian, *Epist.* 75, Hartel's Ed.). St. Augustine (*Contra Cresconium*) says there were fifty bishops present at this Synod; at least, Hefe understands the passage in question to refer to this Synod (Hefe, *Conc. Gesch.*, i. 82). Synnada, in Phrygia, held about the same time, dealt with the same question. Two Synods were held at Alexandria about A.D. 231, at which Origen was condemned. According to St. Cyprian (Hartel's Ed. *Epist.* 59), there was a Synod held at Lambese in Numidia, before A.D. 250, at which ninety bishops were present. A Synod is recorded (Hefe, *Conc. Gesch.*, i. 83) to have been held at Bostra (now Bosra in the Haurân) in A.D. 244. There were Synods at Carthage in A.D. 249 (St. Cyprian, *Epist.* i. Hartel's Ed.); in A.D. 251 (*Epist.* 55); in A.D. 252, at which sixty-six bishops were present (Cyprian, *Epist.* 59 and 64, Hartel's Ed.); in A.D. 253, where thirty-seven bishops were present (*Epist.* 67); in A.D. 255, of twenty-one bishops, whose names are given at the beginning of St. Cyprian's seventieth *Epistle*; in A.D. 256, when seventy-one bishops were present (*Epist.* 17); and in the same year a Synod, called the Third

Council of Carthage, in which eighty-seven bishops took part. St. Cyprian, Bishop of Carthage, was martyred shortly afterwards (A.D. 258).

In the *Acts* of the life of Paul, first Bishop of Narbonne, mention is made of a Synod held at this place between A.D. 255 and 260, but Hefe is not disposed to accept it as historical. He accepts without question, however, the Synod of Arsinoë (in the Fayum), A.D. 255-260, over which Dionysius presided. Three Synods were held at Antioch to deal with Paul of Samosata between A.D. 264 and 269, and Athanasius (*De Synodis*) tells us that seventy bishops were present at one of them (Hefe, *Conc. Gesch.*, i. 115). With these Synods of Antioch, the Councils of the third century terminate; but, as indicating the sees established in Spain about this time, the Council held at Illiberris* (? Elvira) in A.D. 305 may here be cited. The Synodical Acts (accepted by Hefe without question, *Conc.*

* The identification of the sees represented at this Council are taken chiefly from the Chronicon of John Vascus, printed in vol. i. of *Hispania Illustrata* (Frankfort, 1603), pp. 620 et seq. Vascus identifies Illiberris, not with Colibre at the foot of the Pyrenees, the ancient Illiberre, but with a place two leagues from Grenada, one of the gates of which was called in his time (1551) Eliberitana. A mountain near the spot is still named Elvira. He gives a list of the ancient bishoprics of Spain and Portugal before the coming of the Goths, including some of those mentioned in the text:—Abderitanus (? Adra), Adensius, Agabrensis (Agabra, vulgarly Cabra), Agathensis, Arcobricensis (Arcos), Asindinensis (Medina Sidonia), Astigitanus (now Ecija), Asturicensis (Astorga), Avelensis (Ávila), Aurisinus (Orense in Galicia), Ausonensis, Aucitanus (Auca), Barcinonensis (Barcelona), Beterrensis (Bezers), Bracarensis (Braga), Britonensis (in Portugal), Britonorum (Britonia), Calagurritanus (Calahorra), Colibricensis (Conimbrica, Coimbra), Carthaginensis, Complutensis (Complutum is the modern Alcalá de Henares), Dertosanus (Dertosa = Tortosa), Dianensis (Denia), Dumienensis, Egarenensis (Eguros, the name of a people in region of Medina de Rio Seco), Egitadanus (Edania), Egobinensis (? Segobricensis), Elnensis (Elne), Eminiensis (? Agada), Ergavicensis (Alcauniz), Girundensis (Girona), Ierabricensis (? Alanquera), Ilerdensis (Lerida), Illicensis (Elche), Ilipensis (? Nicla), Illiberitanus (Colibre), Immontinensis, Emparitanus (Ampurias), Iuncariensis, Iriensis (Iria Flavia, now Padron), Lambriensis (Flavin Lambria in Portugal), Lacobricensis (? Lagos in Portugal), Lamecensis (Lameca in Portugal), Lodonensis, Lucensis (Lugo), Magalonensis, Novienensis (? Noya), Olisiponensis (Lisbon), Orceles, Oretanus (Calatrava), Oscensis (Huesca), Oxomensis (Osma), Pacensis (Pax Julia, now, not Badajoz, but Beia), Palentienensis (Palencia), Pampelonensis (Pampeluna), Placentinus (Placentia), Portugallensis (Portus Cale, now Opporto), Salmanticensis (Salamanca), Segobienensis (Segovia), Segobricensis (Segobia), Segontinus (Siguena), Setabiensis (now Xativa), Sitalensis or Sitanienensis, Tarraconensis (Tarragona), Tarassonensis (now Tarazona), Tudensis (now Tuy), Tullicensis, Valentinus (Valentia), Valericensis (Valeria), Veliensis (Velia, near Bardulia, now Castello Viejo), Vesciensis, Visensis (Visiu), Urgelitanus (Urgel).



Gesch., i. 123) give a list of nineteen bishops, e.g. those of Hispalis (Seville), Cæsar Augusta (Saragossa), Toledo, Bigerra (Beiar), Mentesa (Montiel), Acci (Guadix), Illiberis or Eliberis, Assonoba (or Ossonoba, called by the Moors Exuba, now Estoy), Malaca (Malaga), Corduba, Emerita (Merida), Tucci (Tejada), Urci (Urgi, according to Pomponius Mela, was the old name of Almeria), Castulo (Cazlona), Fibularia (? Salaria), Legio (Leon), Elbora (Ebora), Elio-croca (Lorca), and Basti (? Baza).

MAP III.—The Church and the Empire. A.D. 394—450.

THE Church and the Empire have become now co-extensive in area—the outposts of the former extending indeed into regions not yet subjugated by Roman arms—persecution is at an end and heathenism is practically overthrown. Theodosius the Great, sole Emperor (A.D. 394), has given to heathenism its death-blow. Constantine, sole Emperor (A.D. 323), had made Christianity the RELIGION OF THE STATE, and from that period the victory of Christianity seemed in no way doubtful. But although the Church had no longer to fear persecution, it had other and more deadly foes.

Far more dangerous than the punishments inflicted by a heathen state was the intrusion of heathen ideas into the faith. This had begun even in the second century, when Gnosticism sprang up, and by affecting a *knowledge* of the mysteries of Christianity, tended to break down the barriers between it and the heathen religions with their esoteric systems. This new enemy effected under God a great good for the Church and the world. It was in the battle with Gnosticism that the Church had to fix fast the canon of the New Testament Scriptures, that is, the number of the books which the Church recognized as authoritative witnesses to Christian truth, in opposition to the false teaching and forged writings of the Gnostics. In this strife, too, Christian theology and Church organization began to take more definite shape.

A still more important conflict with error, which came on later, led to a clearer and more authoritative expression of the Christian faith.

It began in the early part of the fourth century in Alexandria. Alexandria was the last great representative centre of Greek culture, and at the same time the home of Christian theology. Here Origen was born A.D. 185. Here was the battle-ground of the opposing forces of Greek philosophy and Christian doctrine. Here, too, the Presbyter Arius first put forward his heresy, maintaining that while Christ was like unto the Father, He was not equal to Him, in that He was begotten in time by the Father. And hence arose a discussion which convulsed the Church for many years. Everything depended upon the view taken of the *Person* of Christ. The mystery of the Incarnation embraced within it the mystery of the Church. The Church is not only a society founded by Christ, it is also His Body, daily increased by the baptism of new adherents, sustained by Divine Food, and daily renewed by His Spirit. He, the risen Lord sitting at God's right hand, is the Head of it, giving to it through the Holy Ghost its sanctity, its authority, its victories over all adversaries. As is the conception of Christ's Person and Nature, so is therefore that of the nature and position of the Church.

The first defenders of the faith against the Arian heresy were Alexander, Bishop of Alexandria, and the Deacon Athanasius (afterwards, A.D. 328, Bishop of Alexandria). The conflict led to the calling together (A.D. 325), by the Emperor Constantine, of the FIRST GENERAL COUNCIL at Nicæa (now Isnik, a town on the Asiatic side of the Bosphorus), where the Church expressed itself in the Creed, which, with a few subsequent additions, is the Nicene Creed contained in our Prayer-book. The three hundred and eighteen bishops assembled at this Council were almost all Orientals, but the Western Church accepted its decisions without question. Yet Arianism did not at once die away. Indeed it reasserted itself under the Arian Emperor Constantius (A.D. 353–361), and was accepted for a time by almost the entire Eastern Empire. Athanasius was obliged to fly from Alexandria, and sought refuge at Rome, where Bishop Julius took up his cause, and succeeded in getting him reinstated at Alexandria, thus strengthening that claim to supremacy which the see of Rome has never since ceased to urge. Certain clergy also, who had accepted the doctrines of Arius (among them Ulphilas, who translated the greater part

of the Bible into Gothic), were instrumental in the conversion of the barbarian Goths, who about this time (A.D. 370) crossed the Danube into Roman territory, and who later on played such an important part in the history of Europe.

Other heresies had also sprung up, among them Sabellianism (which regarded the Persons of the Trinity as merely different manifestations of the Father), and that of Apollinaris the Younger, who taught that there was no human soul in Christ, but that the Divine Nature took its place. These heresies were condemned at the General Council of Constantinople (A.D. 381). Other heresies were condemned by subsequent General Councils. Nestorius, made patriarch of Constantinople (A.D. 428), having advanced the view that in the Person of Christ there is no hypostatical union of the divine and human natures, was condemned at the Council of Ephesus (A.D. 431), and his followers (Nestorians) were henceforward out of communion with the Catholic Church. The Nestorians were at first numerous in the patriarchate of Antioch, and when the Patriarch John with the Syrian Church adopted the Ephesine definition, the Nestorian opinions were still maintained in Persia and the Further East under the Catholicos of that Church, whose see was at the Persian capital, while Nisibis became the great school of the body. The Nestorians were distinguished by great missionary zeal, and in the sixth century had established Christianity in the region between the Persian Gulf and the Caspian, besides founding missions as far east as the coast of Malabar, and extending their sphere still later to the Tartar tribes of Northern China. The Nestorians suffered much on the invasion of Tamerlane (middle of fourteenth century), and were then driven into the mountains of Khurdistan and the neighbourhood of Lake Van. On the restoration of peace some of the refugees returned southward into the country between the mountains and Mosul, while others migrated eastward into the plain of Urmi across the Persian border. The former section, in the middle of the sixteenth century, seceded, and electing a rival patriarch, subsequently submitted to Rome. The mountain tribes and Urmi Christians are still obedient to the patriarchal dynasty, which is seated in the mountain village of Kochanes.

Eutyches, an abbot of Constantinople, maintained (A.D. 446) that there was only one nature in Christ after His Incarnation, and was condemned at the Council of Chalcedon (A.D. 451), now Kadiköi or Kadi Kevi, a small town opposite Constantinople. His followers were called Monophysites, but after the middle of the sixth century, Jacobites, after Jacobus, Bishop of Edessa. The Jacobite patriarch, finding it impossible to reside in Antioch, retired to Amida (now Diarbekr) on the Tigris, which is still the chief centre of the body. The Monophysite tenets were strenuously maintained by the Egyptian Church, and the condemnation and deposition of the successor of Cyril inaugurated the separation of that Church from the rest of Christendom. The Armenian Church, too, failing to send representatives to Chalcedon and to accept the Chalcedon decrees, became, in A.D. 536, also an isolated Church. Their Church has been called the oldest of all National Churches. They were converted (A.D. 276) by St. Gregory, called "The Illuminator," and have maintained their separate existence amid centuries of persecution to this day. It is now generally admitted that the Armenians are no longer heretical upon the point in question. They have never held communion with the Jacobites.

Still, in the year A.D. 394, when the orthodox Emperor Theodosius ruled over East and West, the Christian world was comparatively free from internal strife, and had full imperial support. The Church did not obtain this support, however, without making considerable concessions to the State—Church legislation, the calling of general councils and the sanction of their decrees, the patronage of the more important sees, a powerful influence in the discussion of questions of faith—all these became the prerogatives of the emperor.

All the strife with hea henism during the preceding three hundred years, all the suffering, all the bloodshed, was it to be in vain; was it to end in the Church becoming the subject of the Byzantine Emperor?

It would seem so at first sight, but on fuller consideration we may recognize here, too, the conducting hand of God. Union with the State gave the Church power to carry out its organization over the whole Empire; permitted it to

unfold itself, gave free air and light for its natural growth and development. The organization of the Church naturally adapted itself at first to that of the Empire. The township (*civitas*) was the unit of territorial government, and became in ecclesiastical organization the see of the bishop. Over the township came the province, and the sees of the bishops grouped themselves under the metropolitan, or bishop of the chief town of the province. Several provinces formed, after the arrangement of Diocletian, an imperial diocese,* under an imperial governor (*vicarius*). The imperial diocese became, especially in the East, a factor in Church organization, and corresponded with the patriarchate, to which the metropolitans of the provinces owed allegiance. The entire Empire was represented by the united Church, of which the legitimate organ was the Œcumenical Council. Thus equipped, the Church was able to assert itself as it had never done before, and finally, in the struggle with the Empire, which was its next great conflict, to become free and independent. The Nicene Council recognized the authority of the metropolitan, with the provincial synod, over the bishops and communities of the province. This Council confirmed also the privileges of the three sees of Rome, Alexandria, and Antioch. Rome possessed authority over Italy, Alexandria over Egypt and the neighbouring territory, and Antioch over Syria and the neighbouring parts of the East, *i.e.* Dioc. of the Oriens (*Conc. Gesch.* i. 393). In the course of the fourth century the authority of these three sees became more firmly established, and a new see, that of Constantinople (made the seat of the Empire A.D. 320), came into prominence.

The General Council of Constantinople (A.D. 381) decreed that the Bishop of Constantinople should occupy the next position in rank after the Bishop of Rome. Hefele, in dealing with the third canon of this Council, says, "For many centuries Rome did not recognize this change. . . . It was only when a Latin patriarchate was founded at Constantinople in 1204, this patriarch was allowed by Innocent III. (and the Council in 1215) the

* This term, first used ecclesiastically for a patriarchate, or the sphere of a metropolitan, became more loosely employed afterwards, and finally denoted only the district of a bishop, which had been previously generally called *Parochia* (Mansi, xv. p. 828, and *Capit. Tolos. Ann.*, 843).

first rank after the Roman." The rivalry between the Bishops of Rome and of Constantinople, which began shortly after the transference of the seat of government from Rome to Byzantium (Constantinople), exercised an important influence on the future of the Church. It was natural that the Bishop of Constantinople, being in immediate touch with the imperial authority, should seek to exalt his position, and it was equally natural that the imperial authority should exalt the bishop of the new imperial city. The position of the Bishop of Constantinople thus grew more important year by year, and the General Council of Chalcedon (A.D. 451) still further increased its prerogatives, bringing under its jurisdiction the State dioceses of Thrace, Asia, and Pontus, and thus making the Bishops of Heraklea, Ephesus, and Cæsarea mere exarchs under the Patriarch of Constantinople. The Council at the same time (*causa honoris*) added to the number of patriarchates that of the Mother Church of Jerusalem. Thus from the second half of the fifth century there were five patriarchal sees standing in the following order: Rome, Constantinople, Alexandria, Antioch, and Jerusalem.

We owe a great part of our knowledge of the history of the Church up to this time to Eusebius, Bishop of Cæsarea (A.D. 315–340), St. Jerome (who flourished between 382 and 420), Sulpicius Severus (398), Socrates (440), Sozomen (440), and Theodoret (450). The writings of the great Fathers of the Church, such as St. Cyril of Jerusalem (350–386), Gregory Nazianzenus (369–391), Basil (360–379), Gregory of Nyssa (372–394), Ambrose, Bishop of Milan (374–398), and Augustine, Bishop of Hippo (396–430), furnish further materials for a history of the time.

MAP IV.—The Gothic Invasions and the Church. A.D. 450–622.

THE rise of the Bishop of Constantinople was very rapid. From being a simple bishop, not even the chief of an apostolic see, but subject to the Bishop of Heraklea, he had become, in A.D. 451, the supreme spiritual head over three State dioceses, and thus the most prominent figure in Eastern Christendom. As the Western Empire began to fall to pieces under the aggression of the invading Teutonic hordes, from A.D. 350 onwards, the importance of Constantinople,

the second city of the Empire, became proportionately increased. Towards the middle of the fifth century, the Western Empire was virtually at an end. The Eastern Emperor at Constantinople now asserted his sovereignty over the whole Empire, although for some time previously he had no real power west of the Adriatic. He endeavoured, moreover, to assert his authority over the Church by exalting his court bishop, the Patriarch of Constantinople. If the Bishop of Constantinople were enabled to extend his jurisdiction, it was the Emperor who really gained by it; hence the loading of the Patriarch of Constantinople with honours and privileges. The Church the while became only the more enslaved to the State. The Emperor was in truth its real temporal head.*

This was a matter which the see of Rome could not treat with indifference, and hence began its long conflict with Constantinople, or, in other words, with the Emperor—a conflict all the more urgent because the Emperor Justinian (A.D. 527–565) had managed to reassert his authority over Italy, Northern Africa, and Southern Spain, and because the same Justinian, the builder of St. Sophia at Constantinople, was the strong upholder of his bishop's authority. It was not Rome's prerogative alone which was at stake, but the freedom of the Church, its liberation from secular control. Rome was the only so-called apostolic see in the West, and above all it was the centre of the world, the Eternal City. The decrees of the Councils of Constantinople and Chalcedon, regarding the position of the Patriarch of Constantinople, were protested against by the Bishop of Rome, and a conflict began which was fraught with vast issues. The great ecclesiastical schism between East and West had here its beginning, and the fortunes of Christendom were influenced by this conflict throughout all the coming centuries. In this schism lay the only hope, perhaps, of saving the Western Church from the subserviency of the East, and in the providence of God the occasion came when, in A.D. 589, the Council of Toledo added the *Filioque* clause to the Nicene Creed, and Western Christendom adopted the change in opposition

to the entire East. The severance was still further accentuated by the Monothelite controversy, originated by the Emperor Heraclius in A.D. 638, who endeavoured to effect the reconciliation of the Monophysites to the Church by putting forward the view of the Oneness of the Will of Christ. The Eastern Church in the main adopted the latter view, but the see of Rome maintained fast the doctrine of the two Wills.

The Teutonic hordes which broke like a flood upon Southern and Western Europe during the fifth century, brought new elements into the Christianity of the West. The Vandals, Suevi, and Alans poured into Gaul in the year A.D. 408, and in the following year passed into and established themselves in Spain. The Visigoths followed them some years later (A.D. 417), and wrested from the Alans and Vandals part of their conquests. The Vandals at length passed on into Northern Africa (A.D. 429), which was then part of the Eastern Empire, and founded a kingdom there, with Carthage as its capital.*

The Franks made an ineffective descent on Gaul (A.D. 350), but established themselves there some years later. The Burgundians, another Teutonic tribe, made their way from the Vistula, and settled in the Rhone Valley (A.D. 414); while Teutonic invaders, not many years later, occupied large areas in Southern Britain. The Visigoths, under Alaric, captured Rome in A.D. 410, and the Huns, under Attila, whose empire stretched from the Rhine to the Volga, troubled the Empire from A.D. 432 onwards for many years. Rome was plundered by the Vandals of North Africa under their king, Genseric (A.D. 455). In A.D. 488 the East Goths entered Italy, and a few years afterwards Theodoric their king ruled from his adopted city of Ravenna over Italy, Sicily, Provence, the South of Germany, Hungary, and Dalmatia. Like the Visigothic kings in Spain, he acknowledged *nominally* a certain over-lordship in the Emperor. He and his followers were Arian Christians, as were also the Visigoths, the Suevi, and the Vandals; but the Franks, when they entered

* The Vandal invaders, who were Arians, persecuted the Catholics in this region, and deprived the Catholic bishops of their sees. They maintained their authority in Northern Africa till the time of Justinian, by whose general, Belisarius, they were reduced to submission in A.D. 533, and from this time forward we hear nothing further of Vandals in this region. Mansi (viii. p. 647) gives the signatures of more than eighty bishops of Africa Proconsularis at the Council of Carthage, held in A.D. 543.

* But see the qualification of this statement in W. H. Hutton's *Church of the Sixth Century*, p. 21. Cf. on the opposite side Dr. Bryce and Professor Bury.

France, were still heathen, and so were the Low Germanic tribes settled in Southern Britain. In the year A.D. 496, Clovis (Chlodwig, and, in its latest form, Louis), King of the Franks, was baptized by Remigius, Bishop of Reims (commemorated in our Calendar, October 1), and his whole people were converted a few years afterwards (A.D. 504). The Conversion of Clovis was a turning-point in the history of Catholic Christianity. The Franks were devoted adherents of the Roman see, and under pretence of zeal for the orthodox religion, Clovis made war upon the Arian Visigoths and defeated them at Vouillé, killing their king, Alaric II. (A.D. 507). All Gaul—subsequently the kingdom of the Franks, or France—was then made subject to him, and the Roman see obtained thus a wider jurisdiction, and with it secured the extension of the Catholic faith. The Low Germanic tribes which had invaded Britain in the fifth century did not begin to receive Christianity until the arrival of St. Augustine, sent by Pope Gregory I., in A.D. 597; but the conversion of the bulk of the people was, as we shall see, not effected from Rome, but by the Scotie missionaries from Iona and Lindisfarne. The gospel had reached Britain long before this time, and Christian communities continued to exist in Wales, the kingdom of Strathclyde, Cornwall, and other localities. The gospel had been preached in Galloway by St. Ninian in the latter part of the fourth century, and, as Bede says, a stone church had been built by him at *Candida Casa*, now called Whithorn [Anglo-Saxon, Hwit = white, and ærn = house].

The Empire made, as has been stated, considerable reconquests during Justinian's reign, aided probably by the Catholic clergy, but there was still a large region of the old Empire which did not acknowledge his rule. All Northern and Central Spain was still in the hands of the Arian Suevi and Visigoths.* France was occupied by the Franks and Burgundians, while the Lombards (who were nominally Arians) ex-

tended from the Danube to the confines of Italy, and to the border regions now known as Servia, Bosnia, and Croatia. In A.D. 568, three years after Justinian's death, the Lombards began to pour into Italy, and soon conquered the whole of the north and part of the south of that country. Proconsular Africa and a large part of Italy, including Rome, Ravenna, Genoa, Perugia, and a considerable portion of the south, together with the islands of Corsica, Sardinia, and Sicily, belonged still, however, to the Empire, but its western authority was on the wane. The Greek monasteries, following the Rule of St. Basil (A.D. 363), had, at this time, to give way to the new [Benedictine] Order devoted to the Roman see, and the exarchate began to lose its former hold.

The eastern frontier of the Empire was about this time (A.D. 602–615) overrun by Persian armies under Chosroes. He took possession of Egypt, Asia Minor, and Syria, carrying his conquests to the Bosphorus, where, at Chalcedon, he encamped within view of Constantinople. He proscribed Christianity wherever he was able. The Emperor Heraclius, however (A.D. 623–628), won back all that Chosroes had conquered. Still these wars weakened the defence of the Empire, which had to meet a new foe now rising in the East—the Saracens.

Prior to the period covered by this map, the gospel had extended to Ireland (having been introduced there about A.D. 432 or earlier), and this island soon became a missionary centre, sending out St. Columba (A.D. 563) to Iona, to convert the Picts and Scots, and St. Columbanus, a monk of the monastery of Bangor in County Down (founded A.D. 520), St. Gallus, and others, to the Frankish-Burgundian inhabitants of the Vosges, where the monasteries, Anagrates (now Annegray) and Luxovium (now Luxeuil), were founded about A.D. 602, and a little subsequently another at Fontanas (now Fontaines). St. Columbanus, driven from this neighbourhood, took with him St. Gallus and others, and found his way at length into the region around Lake Constance, in the neighbourhood of which another monastery was shortly afterwards founded, called St. Gall (after St. Gallus). St. Columbanus finally passed into Italy, where he founded (A.D. 613) the monastery of Bobium (Bobbio), where he died (A.D. 615).

* Leovigild, King of the West Goths, annexed the kingdom of the Suevi in A.D. 583, drove back the East Romans to the coast, and defeated the Franks in their efforts to establish themselves south of the Pyrenees. He left this extended empire to his son Reccared, who renounced Arianism and became a Catholic in A.D. 587, the Council of Toledo shortly afterwards (A.D. 589) following his example. After Reccared's death in A.D. 603, the West Gothic kingdom began to degenerate, and, after a hundred years of anarchy, became a ready prey to the Saracens (A.D. 711).

The monks of Iona carried the gospel into Northumbria, where, on the island of Lindisfarne, St. Aidan founded a monastery (about A.D. 635). The conversion of the greater part of northern, eastern, and central England owed its origin to missionaries from this isolated spot.

MAP V.—The Rise and Spread of Mohammedanism—The Empire of Charles the Great. A.D. 623—814.

MOHAMMED was born at Mecca about A.D. 570. In A.D. 611 he began to propagate his doctrines, and in the year A.D. 622 he was obliged to fly from Mecca to Medina. This is the Hejra (flight) or initial year of the Mohammedan system. Mohammed's doctrines found many adherents, and he returned to Mecca as a conqueror (A.D. 630). At his death, two years afterwards, his followers were numerous and full of enthusiasm.

The whole East soon began to feel the effect of this new power. The Greek Church and Greek nationality were among the first to encounter the storm, and to bow before it. Like a stream of fire, consuming everything, the host of Mohammedan conquerors made their way over Asia and Africa. The Hejra was in A.D. 622. In the year A.D. 639, Jerusalem, Antioch, all Syria and Mesopotamia, were in the hands of the Caliph; in A.D. 641, the Emperor Constans was obliged to purchase the retreat of the Saracens from Constantinople; in A.D. 651, all Persia was in their power, whence they pushed on to India; by the year A.D. 707, the whole of North Africa belonged to them; and three years afterwards (A.D. 711), the Mohammedans had reached and conquered Spain. A few years later (A.D. 732), they were on the shores of the Loire, ready to spread over all the West, and to crush the Latin Church and Latin culture as they 'ad done the Eastern. Their steps were arrested at this point by the victory of Charles Martel at Tours (A.D. 732). The Saracens thus cut off from the Empire some of its most valuable provinces.

The descendants of Heraclius continued to reign for years over the remainder of the Empire, but the chief power at length came into the hands

of Leo the Isaurian (A.D. 718). The Saracens appeared for a second time before Constantinople, and he it was who beat them back, and relieved Europe from invasion. Rome and those portions of Italy which had not been conquered by the Lombards, besides the Italian islands, were at this time part of the Eastern Empire, and were ruled by an exarch, who lived at Ravenna. The Bishop of Rome, the greatest personage in the old imperial city, was gradually making his influence more and more felt, and when at length the Emperor entered into direct conflict with Rome—about reverence paid to images in churches—the Popes, Gregory II. and Gregory III., were able to withstand him effectively, and thus virtually to become independent of him.

Shortly afterwards, when Ravenna was captured by the Lombards, and the exarchate thus put an end to, the Pope sought the help of the old friends of Rome, the Franks. King Pepin, son of Charles Martel, the victor of Tours, came at the call of Pope Stephen III., and reconquered the *Exarchate* from the Lombards, and bestowed it upon the See of Rome (A.D. 754). Pepin's son, Charles the Great, conquered the whole Lombard kingdom (A.D. 774), and was crowned (A.D. 800) as Emperor of the Romans by the Pope, who, three years before, had openly thrown off the authority of the Emperors. Under Louis the Pious (A.D. 814–833)—the successor of Charles the Great—the Papacy made further strides in advancing and consolidating its power, for which purpose it had made use, a few years before (about A.D. 794), of two celebrated forgeries, the False Decretals and the Donation of Constantine. At the time of the death of Charles the Great in A.D. 814, at Aachen, the Frankish Empire had reached its greatest extent. It stretched from the Pyrenees to the Baltic, and from the North Sea to the Danube. It included Italy north of a line drawn from Terracino to Ortona. The Slavonic peoples, who were then heathen, occupied at this time almost as great an area. Their possessions extended to the Elbe and Saal on the north, including Bohemia and Moravia, and on the south embraced Carinthia, Carniola, and the interior of the country stretching down to the Peloponnesus. A northern branch extended to the Dnieper and beyond. The territory of the Avars and Bulgars—non-Aryan peoples—

separated the northern from the southern Slavs. The region on the imperial frontier previously occupied by Teutonic tribes—the Lombards, Goths, and Heruli—was now overrun by these Slavonic and non-Aryan races.

The Mohammedan Empire was divided into two independent sections—that of the Khalifate of the Abbasides, with its seat of government at Bagdad, whence the celebrated Harûn-al-Rashid ruled over all Northern Africa—including Egypt—all Arabia, Palestine, Cyprus, and the country to the east beyond the Caspian and the Persian Gulf. The other Mohammedan power was that of the Emir of Cordova, who ruled over all Spain—except Asturia and Galicia, which formed a small Gothic kingdom in the northern part of the Peninsula. The Eastern Empire had shrunk in Asia at this time to Asia Minor west of the Taurus, and its only possessions in Europe were Thrace and Macedonia, with a fringe of coast stretching as far as the head of the Adriatic, part of Southern Italy, together with the islands of Crete, Sicily, and Sardinia.

Iceland came at this time out of the mists in which the classical Thule was supposed to be situated, and as it enters into history we find Christian missionaries from Ireland working among its Scandinavian population.

The Northmen, about the latter part of the eighth century, began to make descents upon the British Isles and the coasts of the Frankish empire. They were still heathen, and their ravages were at first chiefly directed to pillaging monasteries and churches, these depositories of wealth being special objects of their cupidity; but at last they began to make settlements, and assert themselves as conquerors.

The extension of the empire of Charles the Great had brought Denmark in touch with a Christian nation, and for political reasons it was deemed advisable to attempt the evangelization of the country. At length Ebbo, Archbishop of Reims, who was a Saxon by birth, was appointed at the Diet of Attigny (A.D. 822) missionary for Denmark and the north of Europe. His appointment was afterwards confirmed by the Pope. His mission, which was fairly successful, was followed by that of Ansgar (A.D. 831), to whom Rembart succeeded A.D. (865-888), but Christian persecutions raged in that country until the time of Cnut

the Great (1014-1035), when a steady development of Christianity took place. The introduction of Christianity into Norway was begun early in the tenth century; but Hakon, the king (A.D. 938), failed in his attempt to establish Christianity in his dominions, and it was not till 1014-1035 that the nation received the gospel.

MAP VI.—Break-up of the Frankish Empire—The Schism between East and West. A.D. 814-1066.

THE extended empire of Charles the Great soon went to pieces. After the death of Louis it was divided (A.D. 843) among his sons, Lothar, Louis, and Charles—Lothar maintaining the title of emperor—and in the course of the ninth and tenth centuries it was still further broken up. Out of it, among others, rose the kingdom of France, of which Count Otto (or Eude), owing to his resistance to the Northmen, who had settled in north-western France in the latter half of the ninth century, was made king. The Northmen were now a formidable people in Europe. They settled in England, and at length a Danish king, Cnut, became ruler over that country. Their dukes in Normandy, which they had occupied since A.D. 912, increased meanwhile in influence from year to year, while princes, descended from the Scandinavian Ruric (A.D. 862), ruled in Russia. The Slavonic races of the North, which had previously little to do with the history of Southern Europe, now became an important factor in its development. The lands now known as Servia, Bosnia, and Dalmatia, had been occupied by them at the beginning of this period. They had formed settlements also in Greece, and the attacks of one branch of them, the Russians, upon the Eastern Empire, had extended to Constantinople itself (A.D. 866). They broke up the power of the Chazars (A.D. 945-972), and extended their sway to the Caspian and the Caucasus. The Bulgarians, originally a Tatar people, but now speaking a Slavonic language, had settled in the region to the north-west of the Eastern Empire, and began, at this time, to encroach upon it. Under their king, Bogoris (A.D. 861), they became Christians; while, about the same time, the brothers Cyril and Methodius, the apostles of the Slavs, were successful in

spreading the gospel among the Slavonic peoples of the North. In Moravia they translated the Bible into the Slavonic tongue; and a few years afterwards (A.D. 879), we hear of Christians at Kief, in Russia; while in A.D. 894, the King of the Bohemians is recorded as having been baptized. Although Bogoris had received Christianity from Constantinople, he submitted to Roman jurisdiction, the Roman curia claiming spiritual supremacy over the Bulgarians on the ground that the Roman Patriarchate in former times had included Illyricum. The connection with the Roman see was of short duration, the archbishop in 1107 declaring himself independent. The Bulgarians are now in communion with the Eastern Church.*

Photius, Patriarch of Constantinople, convened a Council of Oriental bishops at this time (A.D. 867), in which the Pope was deposed and excommunicated, and the Roman Church charged with several errors, especially in relation to the addition of the Filioque clause to the Niceno-Constantinopolitan Creed.

From this period may be dated the open and final schism between the Eastern and Western Churches. The Western Church was full of vitality—a vitality visible in its missionary enterprise, as well as in its struggles with the secular power, and the time seemed to have come when, in the providence of God, it should be temporarily severed from the Eastern Communion, which appeared to expend any vitality it possessed in wordy controversy. The living West was thenceforward free from the influence of the unchanging East.

The Eastern Empire, under Basil I. (A.D. 867), now began to recover some of its former power. Under him the Byzantine dominions in Italy were extended. Cyprus, Crete, and the Peloponnesus were, in the latter part of the tenth century, won back from the Arabs, and during the time of John Zimisce and Basil II. (969–1025), the Empire was further extended, the Bulgarian kingdom being for a time absorbed.

The Monophysites (Jacobites) now (end of the ninth century) became dominant in Egypt, by the assistance of the Mohammedans. Their number in Mesopotamia, and in the Patriarchates of Antioch and Jerusalem, was also considerable.

* For the beginnings of Slavonic Eccl. History see Asseman's *Akadaria Ecclesia*, vols. I., II.

The conversion of Russia went on, but not very quickly. The Greek ritual was introduced by Vladimir, and schools and convents were established. In Poland, Micilaus, the duke, was baptized A.D. 966, and the gospel preached throughout the country; but Pomerania (Prussia), Lithuania, and the region to the north were still in the midnight of heathenism, the attempts of Bruno to preach the gospel there in 1007 having been attended with complete failure. No efforts for the conversion of the Prussians were made for two centuries afterwards. The Scandinavian people, as has been said, had shortly after the beginning of the eleventh century all become Christians.

The Mohammedan rule in Spain became more circumscribed. Galicia and Asturia, under the descendants of the Gothic kings, were incorporated into the kingdom of Leon, which had the Douro as its southern boundary; and the kingdom of Navarre came into existence under Sancho I. The best part of Spain remained still, however, in the hands of the Omayyad caliphs of Cordova. The wide Empire of the Abbaside caliphs had shrunk during this period to a small region round Bagdad, the remainder being divided among various Mohammedan rulers, some of whom did not even recognize the spiritual authority of the Abbaside dynasty. The chief of these was the Fatimite dynasty, which ruled over Egypt from A.D. 907 for some three hundred years. When the Abbaside caliph had been reduced to extremities, he called in the aid of the Seljuk Turks, who soon became his masters.

The growth of the papal power had latterly proceeded rapidly. The Popes had not, as at Constantinople, an Emperor always at hand to curb their ambition, and the divisions of the Western world furnished them with numerous opportunities for interfering, so as to consolidate their own power, until at length Pope Gregory VII., the greatest of all the Popes, succeeded in humbling the greatest ruler of the West, the German Emperor Henry IV. (1077).

England, from A.D. 827 onwards, was an undivided kingdom, the royal house of Wessex having given birth to Egbert its first sole ruler. The Scandinavian invasions helped, no doubt, to weld the various elements together and to create a national spirit.

William of Normandy's conquest of the country in 1066 brought about great changes, and among others the strengthening of papal influence over the English Church.

MAPS VII. and VIII.—The Rise of the Papacy—The Crusades. 1066—1270.

THE Eastern Roman Empire, which had reached something of its former greatness under Basil II. (early part of eleventh century), now began to totter. A new power, the Seljuk Turks, who were gradually absorbing the Saracenic conquests in Asia, had approached westwards to the frontiers of Armenia, which was then an independent kingdom. By the victory of the Emperor Constantine II. over the Armenians in 1045, this kingdom was overthrown, and the buffer state between the Empire and the Turk thus removed. The invading Turks were not long in spreading over all Asia Minor, and by the year 1080, we find them establishing their capital at Nicaea almost opposite Constantinople. From this period until 1180 the Eastern Empire was ruled over by three great Emperors, Alexius, John, and Manuel Comnenus; but with all their cleverness they could not maintain the integrity of their dominions against their enemies. The Turks on the east, the Wallachians (Bulgarians) on the north-west, and the rivalry of the rising states of Venice and Genoa, were gradually preparing the downfall of the Empire. It was to resist the advancing Seljuk Turks that the Emperor Alexius Comnenus appealed to the Western powers for aid, and thus brought about the first Crusade (1095). The Mohammedans were making it difficult for the Christian pilgrims, who in increasing numbers went to pray at Jerusalem, and Europe became aroused. Peter the Hermit went everywhere preaching the duty of delivering the holy places from the infidels. Pope Urban II. held a Council at Clermont in Auvergne in 1095, and a Holy War was decreed. It was called a Crusade, and each Crusader wore a cross on the shoulder of his upper garment to show that he was fighting on behalf of the Church of Christ.

In 1099 the first Crusaders—who passed into the Holy Land through Asia Minor—had taken

possession of Jerusalem, which was maintained in Christian hands until 1187. The Crusades were the greatest military undertakings of the Middle Ages. For nearly two hundred years the best blood of Christian Europe was freely spent to rescue the Christian holy places from the dominion of the infidels, and the military ardour therein displayed was at one and the same time a service rendered to the Western Church and its chief ruler, the Pope. The Crusades, in which again and again the knights of Europe took up the sword, gave practical evidence of the fact that the Pope had at his disposal the strongest military combinations of the West. Events had been for some time leading up to this extension of Papal authority. The German Emperor, Henry III., when there were three rival Popes in the field—Benedict IX., Sylvester III., and Gregory VI.—was the means of the setting aside of all three at the Synod of Sutri (1046), and of having there affirmed the right of the Emperor to nominate to the Holy See, a right which he exercised in the appointment of Clement II., who ruled 1046–1047. From this period until 1057 the filling of the papal chair was the prerogative of the German Emperors. The German Empire now stood at the highest point of its influence. The Emperor, the while, promoted the expansion of the clerical power at the expense of his great temporal vassals; for in a certain sense what the clerical authorities acquired became a possession of the Empire. He nominated the bishops; the possessions of the Church were taxed by him, and his wars could be carried on by the resources thus supplied.

The Latin Church submitted to this authority for a short time only. During the period when the doings of Ottos and Henrys were absorbing public attention, a movement was going on in the still life of the cloister which was to change the drift in no small measure of the current of European history. The culture of the tenth and eleventh centuries was a fruit of the Carolingian renaissance. It was a period in which the ancient Latin influence was felt everywhere—in architecture, in language, in literature. Virgil was the favourite model poet; Latin was not only the language of the Church, but also that of the ruling classes; Latin plays and poems were written in the quiet of the cloister.

The centres of culture were the monasteries—the universities of the time. And among all these stood out the monastery of St. Gall founded, as already stated, by the Irish monk St. Gallus, but now the source of Latin and German culture under the Rule of St. Benedict. And just in proportion as culture found its natural home here, so the asceticism of monachism retired into the background. The old ideal—that of flying from the world and its attractions—was overshadowed, and the cloister became a place of refined and pleasant living. From the monkish standpoint, this was a fatal degeneracy—salt that had lost its savour—and a reformation was urgently needed. In due time it came. The Benedictine monastery of Clugny (near Macon) was the first (A.D. 910) to raise anew the old ascetic standard of monkish life. These self-denying monks of Clugny, with glowing eyes and haggard faces, were, to a rough and hard-living peasantry, the ideals of true sanctity. The ideal spread, and before long numerous other cloisters had united themselves under the Abbot of Clugny. Other reformed Orders—Carthusian (founded at Cartusa, 1084), Cistercian (founded at Citeaux, 1098), sprang up, and by the end of the eleventh century the reformed Rule was triumphant throughout all the West. This regenerated monachism had within it the power to reinstate the Church in its place of independence, and the monk of Clugny, Hildebrand, soon realized its capabilities.

Two ways of escape from secular authority were open to the Church. One way was by the Church's contempt of the world—contempt and abnegation of its power, of its riches, of its pleasures. The other was by the formation within the Church of a machinery to rule the world. The obstacle to the realization of either of these aims was the secular power of investiture, and the consequent appeal, by the State's exercise of patronage, to the greed and ambition of men. Hence the strife about this privilege—a strife which was prolonged by the worldly clerical party. The celibacy of the clergy was carried through by Hildebrand because it was not only in keeping with the monkish ideal of clerical poverty, but also because it would serve the ambitious aims of the Church. The separation of the clergy from all the ties of family made them all the more dependants upon, and servants of, the Church.

Hildebrand, as Gregory VII. (1073), made an effort to end the investiture strife once for all, and claimed absolute and unlimited dominion over all the states of Christendom, as successor of St. Peter, and Vicar of Christ upon earth. And although the German Emperor, Henry IV., refused at first to acknowledge these claims, he was compelled at length by the Pope (1076) to exchange his royal mantle for penitential clothing, and to come in the winter snow to the gates of Canossa, to beg humbly for absolution. The investiture strife still continued, however, and was not finally ended, as far as Germany was concerned, until the Worms Concordat was arranged (1122) between the Emperor Henry V. and Pope Calixtus II. By this concordat the German Emperor was no longer to invest bishops by the staff and ring, but only by the sceptre, and his investiture was distinctly confined to the temporal possessions of the Sees. The Emperors, being further obliged to approve of the persons whom the Church should hereafter present, lost their chief influence in the elections, and were no longer entitled as formerly to grant or refuse investiture.

Thus, although the Church could not altogether set aside the secular authority, it won great temporal influence during the time of Gregory VII. and his followers, and, as we have seen, it was Pope Urban II., and not the Emperor, who called Europe to arms for the first Crusade. After the capture of Jerusalem in 1099, the Crusaders founded several principalities in Palestine, and the Latin Church extended its rule to these regions, the Maronites, a heretical sect in the Lebanon founded by John Maron towards the end of the seventh century, being also won over to the Pope (1182). The Crusaders held Jerusalem, as has been said, about a hundred years, mainly by the help of new levies from Europe. In the mean time the Turks had been beaten back in Asia Minor by the Eastern Emperor, and had now their capital at Iconium. The second Crusade, which was preached by St. Bernard in 1146, was headed by the Emperor Conrad II. and Louis VII. of France, but ended in defeat at the hands of Saladin and the loss of Jerusalem in 1187. The third Crusade (1188–1190), in which the Emperor Frederick Barbarossa (who died on the way), Philip II. of France, and

Richard I. of England took part, was practically fruitless, although distinguished by great deeds.

The fourth Crusade (1202-1204) was really no crusade at all, but ended, owing to the co-operation of the Venetians, in the capture of Constantinople, and the substitution of the Latin Empire, under Count Baldwin as Emperor, for the Eastern Roman Empire, which may now be reckoned as having come practically near its end. The Venetians got possession of many of the islands and many important points of the coast, but the Greek Emperor, Lascarius I., still maintained a circumscribed authority from his new abode at Nicæa. The Eastern Empire was now cut up into many small principalities, some acknowledging the Latin Emperor at Constantinople, and admitting the supremacy of the Roman Church, while the rest still adhered to the successors of the Greek Emperors at Nicæa. And although the Emperor Michael Palæologos won back Constantinople in 1261, the restored Eastern Empire was of very circumscribed authority until its final destruction in the capture of Constantinople by the Osmanli Turks in 1453. The Eastern Emperors, depending upon the Western powers for help against the encroaching Mohammedans, were not averse to the union of the Latin and Greek Churches, and proposals towards this end were made by them even while the Latins were occupying Constantinople, a Council being summoned at Lyons, in 1274, by Gregory X., to bring about the union of the Eastern Communion with the Latin Church; but the concordat with Rome, made by Michael Palæologos, was speedily repudiated by his successor, and no new efforts for union were made until 1438.

During this period there were several other Crusades, directed not against the Mohammedans but against the enemies of the Pope, the Albigenses in the South of France being thus put down (1229), and the kingdom of Sicily turned into a theatre of war for several years (1253-1282). The people on the east coast of the Baltic were also thus won to the faith. Prussia, Lithuania, Livonia, and Estonia, which were then heathen countries, were conquered and converted by the Teutonic Knights and the Knights of the Sword (1230-1237).

During all this period, too, the Spaniards were conducting what might be called a Crusade against the Moors in Spain; and after the defeat of the Moorish leader at Tolosa (1212) by the united forces of the kings of Castile, Arragon, and Navarre, they went on steadily winning back their old possessions, until at length nothing was left to the Mohammedan power in Spain but the kingdom of Grenada in the south (1276).

In the beginning of the thirteenth century a new conquering power appeared on the scene, and modified to a great extent the face of Asia and Europe. The Monguls, under Jenghez Khan, set out from Karkoram in Mongolia, in 1218, against Muhammed, Shah of Khuarezm. Bokhara, Tashkend, Samarcand, Balkh, and Merv were captured one after the other. Three years later (1222) the Mongols entered Georgia, and pushed their conquests to the Dnieper. At the death of Jenghez Khan (1227), the Mongolian Empire stretched from the China Sea to the last-mentioned river. In 1235 the Mongols reached Amida (Diarbekr), and overran Mesopotamia. In the following year they invaded Georgia again, entered Greater Armenia, and captured Tiflis and Kars. In 1237 they carried Riazan by assault, and Moscow and Kiev shortly afterwards. Hungary was overrun by them, and Pesth and Gran in 1241. Another branch at the same time carried fire and sword into Poland, and, after defeating the Poles at Liegnitz in 1241, pushed on into Moravia, whence they returned to Mongolia. Under Timur they returned to Russia again in 1395, and occupied Circassia and Georgia. A Mongolian dynasty, founded at Kazan on the Volga, ruled over Russia for some time. They are now represented in that country by the Tatars of Kazan, of the Crimea, and Astrakhan, among some of whom Buddhism still holds its ground (see Professor Douglas's *Jenghez Khan* and his article on the Mongols in *Encycl. Britt.*). The Seljuk Turks began their career of conquest at the time when one of their generals, being called to aid the Caliph (1055), captured Bagdad, and made his nephew, Alp Arslan, sultan of a large and growing empire. Another Turkish tribe, about 1224, was driven by the invading Mongols through Persia into Armenia. The Seljuk Sultan of the time assigned to Er Toghril, the leader of his

kinsfolk, land on the Byzantine frontier. Er Toghril's son, Osman, was born in 1258, and he and his descendants became so powerful by the year 1301—when, owing to the inroad of the Mongols, the Turkish Empire had broken up—that the Osmanlis became henceforward the dominant element in the country.*

The growing rivalry between the English and French kings led at this time to the nationalization of the Norman rulers and to the consolidation of the English kingdom, although at the expense of the loss of most of its continental possessions. During the reign of Henry II. (1154-1189) England held—in France—Normandy, Brittany, Maine, Anjou, Poitou, Guienne, and Gascony; but it had lost almost the whole of them by 1206, although it afterwards recovered (1360) a large part in the south, including Gascony and Poitou. The conquest of Ireland, in 1172, made up in a measure for the loss of the French possessions.

The extension of Papal influence during this period was not secured without serious opposition. Apart from the antagonism of the German emperors, and other secular potentates, to papal authority, there was a strong manifestation of opinion at Rome itself against the temporal claims of the Pope. Arnold of Brescia (1145), at the head of an influential party in the Eternal City, contested vigorously against the temporal powers assumed by the Papacy, and the Popes were obliged on several occasions to fly from Rome. Still, in spite of such opposition, and the appointment of rival Popes to which it led, the Papacy continued for some time to increase in power, and more than one secular ruler had, like our own King John, to hold his authority from the Roman Pontiff. It was at this period (1198) that the temporal possessions of the Pope took definite shape as the States of the Church.

Before the Saracenic conquest of Asia (seventh century), the Oriental churches in this region were in a flourishing condition. Their lot under Saracen rule was probably not a favourable one, but they still continued to maintain an existence. Imperial civilization still offered

a strong opposition to the disintegrating influence of the conquering Arabian nomads, and the same influence was no doubt equally conservative when the Seljuk Turks absorbed the Saracenic conquests, and became the new masters of Western Asia. When the Seljuk Turks poured into Asia Minor (1070-1118), the struggle between the rival claimants to the Byzantine throne, by paralysing the energies of the Empire, made the task of the invaders a comparatively easy one. Each of the competing claimants for the imperial dignity courted the Turkish alliance, and by the offer of cessions of territory tried to procure the help of Turkish mercenaries; and in this manner "a large part of Lydia and Phrygia, including the Lycos valley, was abandoned to the Turks by agreement of the struggling emperors" (Professor Ramsay, *Cities and Bishoprics of Phrygia*, vol. i. p. 16). This region, however, was afterwards recovered for the Empire, and from 1118 to 1143—that is, throughout the reign of John Comnenus—continued in Byzantine hands (*ibid.*, p. 18). The Crusaders, on their way to Jerusalem in 1148, marched through this territory, and it continued a theatre of war for some two centuries afterwards, when it passed finally into Turkish hands. Professor Ramsay asks (p. 27, *op. cit.*)—What became of the Christians of this part of the Eastern Empire? "How was it," he says, speaking of the Lycos valley, "that in place of several hundreds of thousands (for we cannot estimate the population lower in the flourishing Byzantine times), there remained little more than a thousand in this century? . . . As to religious persecutions, there is not a trace of it in the Seljuk period, and even the more fanatical Osmanli Government has never been given to open persecution, though it made the position of the Christians more disadvantageous and dishonourable than it had been under the Seljuks. It is impossible to avoid the conclusion that many of the Christians became Mohammedans" (*ibid.*, p. 27). Professor Ramsay thinks that the adoption of Mohammedanism was "voluntary." No doubt the Turk was a tolerant master before he became fired with the spirit of Mohammedanism; but he naturally became a proselytizer when he embraced the tenets of the Koran. At any rate, we can hardly think that it was a matter of pure choice that caused the

* The name Osman, that of the founder of the dynasty, was wrongly pronounced and written Othman, whence Ottoman.

numerous ecclesiastical provinces and flourishing Churches, which were in existence throughout Western Asia as late as the eleventh century, to disappear. In an appendix to the works of George Codinus, published in the *Scriptores Byzantini* (Paris Edition), there is a list given of the bishoprics of the Eastern Empire in the time of Leo Sapiens (A.D. 886). It is entitled by the editor (P. Jac. Goar), *Notitiæ Græcorum Episcopatum a Leone Sapiente ad Andronicum Palæologum* (1283), but the colophon describes it as having been drawn up in the time of the former emperor, a statement which seems to be confirmed by internal evidence.† The list begins with Cappadocia (now Dukha).

In the *Province of Cappadocia*—

Cæsarea.
The Royal Thermæ.
Nyssa.
Methodiopolis of the Armenians.
Kamulianoï.
Cyzicus [? Kokussos].

In the *Province of Asia* [which included the Troad, Mysia, Lydia, Caria, and Phrygia]—

Ephesus [Ayasoluk, i.e. Ἁγίος θεόλογος = S. John].
Hypætoi.
Tralles [Aidin-Güzelhissâr].
Magnesia on the Meander [Inebazâr].
Elæa.
Adramyttium [Kemer].
Assos [Behrâm].
Gargaroi.
Mastaura [Mastavro].
Caloës.
Bruouloi [? Briula].
Pittamnes.
Phocia [Phokia].
Aureliopolis.
Nyssa [Sultanhissâr].
Maschacômes.
Metropolis.
Barettoi.
Magnesia.
Aninatoi.
Pergamum [Bergama].
Aneoi.
Priênê [Samsûn].
Arcadiopolis.
Nova Aula.
Iovis Fanum.
Augazoi.
Sivi [? Chioi].
Colophôn [Deir-men-dere].

* There are several other *Notitiæ* of an earlier date which Professor Ramsay uses in *Hist. Geog. of Asia Minor*. A Coptic fragment, giving the bishoprics represented at the General Council of Nice, is published by Card. Pitra, *Spicileg. Solesmensis*, vol. i. pp. 513 *et seq.* It is referred to here as *S. Solesm.*

† For instance, Agathâ Komê is mentioned, and Professor Ramsay says (*Bishoprics of Phrygia*, vol. i. p. 292) that "from A.D. 869 onwards Agathâ Kome is no longer known."

Province of Asia (continued)—

Ienedos [Lebedos. *Hist. Geo. A. Minor*, Ramsay].
Teos [Sighajik].
Erythræ [Ritri].
Clazomenæ [Klazomene].
Atadroi.
Theodosiopolis or Peperines [Erzîrûm].
Cuma.
Palæopolis.

Province of Europe [Thrace]—

Heraclea Thracica.
Panios.
Calliopolis [Gallipoli].
Chersonesos [Chersonesus Thracica].
Cyla.
Rædestos [Rodosto].

Province of Galatia—

Ancyra [Angora].
Tabia.
Heliopolis.
Aspona.
Berinopolis.
Mizzos [? Mnezos or Minizos = Ayash].
Kêne [Kinne].
Anastasiopolis.

Province of Hellespont

Cyzicos [Balkiz].
Germe.
Poinnaniol.
Oca.
Bareos.
Adriani Venatus [Adirnâs].
Lampsacos [Lapsaki].
Abydos [Nâgara].
Dardanos.
Ilios [? Ilion = Eski-Hissarlyk].
Troas.
Pionia.
Melitopolis.

Province of Lydia—

Sardes [Sart].
Philadelphia [Alashehr].
Tripolis [Derchol].
Thyateira [Akhissar].
Settoi.
Aureliopolis.
Gordos * [Gordiz].
Troalla [Tralla, exact site not determined].
Sala.
Silandos [Selendi].
Maionia [Menna].
Apollinis Fanum [Palamut].
Arkanidos.
Mustinês.
Akrasos.
Apollonia.
Attalia [Serjikii].
Bagê [Sirge].
Balandos [= Blaundos].
Mesotymolos [Mesotimolos. *Phryg. Bishoprics*, vol. i. p. 206].
Hierocæsarea.
Dallê.
Stratonikaia [Jeneviz Kaleh].
Kerasœol.

* Ramsay suggests (*Phryg. Bishoprics*, vol. i. p. 249) a connection between Gordos and Krassos, through a form Krat-yosa.

Province of Lydia (continued)—

Sataloi.
Gabaloi.
Hermocapēlia.

Province of Bithynia—

Nicomedia [Ismid, contracted from Isnikmid].
Prusa [Brussa].
Prænetos [or Pronectos].
Helenopolis.
Basinopolis [*al.* Basilanopolis].
Daskylion [Yaskili].
Apollonia [Abullonia].
Adriana.
Cæsarea.
Gallos or Lophoi [Mudurlý-su].
Daphnusia.
Erista.
Nica [Isnik].
Modrina or Melinoi.
Linoc.
Godoserboi [*al.* Gordo-Serboi].
Numericoi.
Taïos.
Maximianai.

Province of Pamphylia—

Sidē [Eski-Adalia].
Aspendos [ruins, Balkiz].
Etienc.
Erymnē.
Cassoi.
Semneoi.
Caralioi.
Corakissioi [Coracesion = Alāya].
Suethroi.
Myrabe.
Onamandoi.
Dalisandos.
Isyna [? Isionda = ruins at Istanoz].
Lyrbē.
Colybrassos.
Manacoi.

Province of Armenia [? Minor]—

Sebasteia [Sivās].
Sebastopolis [Suluserāi].
Nicomopolis [Enderes].
Satala [Sadlagh].
Colonia [Koito-hissār].
Kerissēs [? Cerasus = Kiresin-dere in ruins].

Province of Helenopontos [Paphlagonia, etc.]—

Amasea [Amasia].
Amisoss [Samsūn].
Sinopē [Sinōb].
Ibornoī.
Andrapodes [? Andrapa : Iskelib].
Zalichos or Leontopolis.
Zela [Zile].

Province of Armenia [includes part of Cappadocia]—

Melitinē [Malatya].
Arca [Arça].
Cocussos [Gökaslan].
Aralēssos [Yarpus].
Arlarathia [at Arzile. *Hist. Geo. of Asia Minor*, Ramsay].
Keomanna [Comana, ruins at Shar].

Province of Cappadocia—

Fyana [ruins at Killisi * hissār].

Province of Cappadocia (continued)—

Cubistra [near Eregli. Ramsay, *Hist. Geo. Asia Minor*].
Faustinopolis.
Sasima.

Province of Paphlagonia—

Gangra [Kiankari].
Innupolis [Ionopolis = Inēboli].
Dadubroi.
Sōroi.

Province of Honorias [Bithynia, etc.]—

Claudiopolis [or Bithynium].
Heraclea Pontica [Eregli].
Prusias [or Cierus = Uskub].
Tios [belonged to Pontus. Ramsay, *Hist. Geo. A. Minor*].
Cratēa [Geredē].
Adrianopolis.

Province of Pontos Polemoniacos—

Neocesarea [Niksār].
Trapezus [Trebizond-Trabazūn].
Kerasus [ruins in Kiresin-dere].
Polemonios [ruins, Bulemán].
Comana [ruins, Gümenēk].

Province of Galatia Secunda—

Pesinus [ruins, Balahissār].
Myrikios.
Endoxios.
Pitamissos.
Trōknadoi.
Germocolonia [Germe].
Spania or Justinianopolis.
Orkistos [Eski Alakel].

Province of Lycia—

Myra [Myri].
Mastaura.
Telmesos [Telmissus = Makri].
Limyra [Bunarbashli].
Araxā.
Aprila.
Podalia [Podalia].
Orcyndoi [? Arycanda = Aruf].
Tapoi.
Arneai [Irnesi].
Sitymoi.
Zenopolis.
Olympos [ruins at Tshirali].
Tiora [? Tlōs, ruins at Duver].
Corydallos.
Cannos or Aleia.
Akrassos.
Zanthos [Xanthus].
Sophranopolis.
Markiana.
Onunda [Oenoanda, ruins at Injaalular].
Chomas.
Candana [? Candyba = Gendlova].
Phellos.
Antiphellos [Antiphilo].
Phaselis [Tekirova].
Rodopolis.
Acalisos [ruins near Karditsh].
Lehisos.
Aeandla.
Patototai.
Eudokina.
Patara.
Comba [Giomhe].
Nysa.

* Killisi = Ecclesia. There are many places distinguished by this name in Asiatic Turkey.

Province of Lycia (continued)—

Barbura [? Balbura = Katara].
Mēlōitai.
Coanea.

Province of Caria—

Stauropolis.
Kibyra [Abyra Mag. = Khorsum].
Sizoi.
Heraclea Syalbaca [ad Salbacum Montem].
Apollōnia.
Heraclea.
Lakyma [? Lagina = Ilcina].
Tabai [Davás].
Larboi.
Antioch on the Meander [now the Cayster].
Tapassoi.
Harpasa [ruins at Arpás Kalešš].
Neapolis.
Orthōsia.
Anotelaria.
Alabanda [ruins, Arabhissār].
Stratonicea [Eski-hissār].
Alenda [Mesewle].
Mylasa [Milās].
Meizo.
Iassos [ruins, Assyn-Kalesš].
Barbylos [? Balbura].
Halicarnassus [Budrüm].
Hylarimoi.
Knidos [Cnidus = K. Krio].
Metaboi.
Mondos [Myndus = Güntüshlü-limán].
Fanum.
Kindramoi [? Kidramos].
Keramos [Kéramo].
Promissos.

Province of Phrygia Pacatiana—

Laodicea [ruins near Denizli].
Tiberiopolis.
Azanoi.
Ancyrosynsos.
Peltai [near Karayashilar or Muglitch (Ramsay)].
Appia [Apia = Abia].
Akathoi [? Ahat-köi].
Ikrioi.
Caria.
Tranopolis [Trojanopolis = Gaurkoi].
Selata.
Eumenia [Ishikl].
Temenos Venatus.
Agathē Komē.
Alinai.
Tripolis [Derebol].
Attanassos [Ramsay suggests Aidan].
Trapezopolis * [see Ramsay, *Phryg. Bishoppries*, vol. 1. 172].
Siblia [Khoma (Ramsay)].

Province of Phrygia Salutaris—

Synada [Tshifit Kasat.a].
Dorylaion [Eski Sheher].
Nacolia [Sidi-Ghazi].
Medaion.
Ipsos [Ramsay makes it the same as Julia = Tchai].
Promissos.
Mēron.

Province of Phrygia Salutaris (continued)—

Sibildos [? Sibindos].
Phytia [Ramsay suggests Beudos].
Hierapolis [ruins, Tambük-Kalešš].
Eucarpia [? Eugara or Evgara].
Lysia.
Augustopolis.
Bryzos.
Otyros.
Lycæon.
Sectiorion.
Kinaborion [Mr. Anderson found site near Armutli].
Cona [? Conni].
Scordapia.
Nicopolis.
Abroklos [? Abrostola].
The Bishop of the Kadēmnoi [? Kadmus Mt.], the Fox.

Province of Lycaonia—

Iconium [Konia].
Lysira [ruins near Khatyn-Sera].
Anasada [Onasada].
Amdadoi.
Onamanadoi.
Laranda.
Bereta.
Derbē.
Hyda [? Hyda in Caria].
Sabatra [? Soatra = Severeke].
Canos.
Bērinopolis.
Galbanoi or Eudokia.
Hēlistroi.
Perta.

Province of Pisidia—

Antiochia [Yalowaj].
Sagalassos [ruins, Aghlasün].
Sözopolis.
Apamea [Dinçr].
Kibyra.
Tyrænos [? Tyriaton = Iğün].
Bari.
Adrianopolis [? Kotchash].
Limenoi.
Laodicea, the Burnt [Lādik].
Seleucia, the Iron [Selef].
Adadoi.
Zarzēloi.
Tiberias.
Tomandos.
Conane [Göinem].
Malos.
Siniandos.
Titiassos.
Metropolis.
Papōi [? Papp].
Paralle.
Bindeos.

Province of Pamphylia—

Perge or Sylveos [ruins near Murtana].
Attalia [Adalie].
Magedios.
Eudokias.
Termisos [Termessus not identified].
Isindos [? Isionda = İstanöz].
Maximianopolis.
Lagina [Heina].
Palaiopolis.

* Identified by Mr. Anderson with Bolo (*The Times*, August 7, 1897).

Province of Pamphylia (continued)—

Crēmna [Girne].
Corydalos.
Peltinissos.
Dikiotanabroi.
Ariassos.
Pugloi.
Ardiana [? Adriana].
Sandidoi.
Barbe.
Perbienoi.
Cōos.

Province of Cappadocia—

Mokissos [Mujur].
Nazianzos [Nenizi].
Colonia.
Parnassos.
Doaroi.

Province of Lazica—

Phasis [Poti].
Rhodopolis.
Abisenoi.
Petroi.
Tzinganeoi.

Province of Thrace—

Philippopolis [Filibé].
Diocletianopolis.
Diospolis.

Province of the Cyclades—

Rhodes.
Samos.
Chios.
Cōos [Cos].
Naxia [Naxos].
Thera.
Paros.
Leros [Leros].
Andros.
Tenos.
Mēlos.
Pisynon.

Province of Emimons or Hemimons [i.e. the Balkan region]—

Adrianopolis [Edirne].
Mesembria [Misivri].
Sozopolis [Sizoboli].
Plutinopolis.
Zoidoi.

Province of Media—

Marcianopolis [Devna].
Rhodostolon [Rodosto].
Tamariscan.
Nobol.
Zekedepoi.
Zarcara.

Province of Rhodope—

Traianopolis.
Pēros.
Anastasiopolis.

Province of Phrygia Capatiana (Pacatiana)—

Hierapolis [ruins, Tambuk-Kalesi].
Metellopolis * [Ramsay suggests Medele].
Dionysiopolis.
Anastasiopolis [city of the Hyrgaleis (Ramsay)].

Province of Phrygia Capatiana (continued)—

Attuda * [Assar, according to Ramsay, *Phrygian Bishopricks*, vol. i. p. 165].

Mosyna [Ramsay, *Phrygian Bishopricks*, vol. i. p. 145, connects this with *μῶσαν* = a tower of wood].

Markianopolis.
Rhodostolos.
Tamariscan. } These are repeated from above.

Province of Galatia Secunda—

Amorium [ruins, Hergän-Kalé].
Philomēlion [Ak Sheher].
Dokimion [Eski-Karahissâr].
Klanx.

Polybotos [Bulavadîn].

Pissia [or Peisa, now Bissa (Anderson)].

Then follow the provinces subject to Rome in Italy and Africa, succeeded by the provinces in Egypt as follows:—

Province of Alexandria—

Hermopolis [Damanhûr].
Mileos.
Costos.
Psanis Komē.
Copriddis Komē.
Sais [Sâ-el-hagar].
Leontopolis [Tel-el-Yahudieh].
Naucratis [Nebira].
Andronikios [? Andrōnopolis].
Zenonopolis.
Paphna.
Onuphis.
Z . . . [? Tana].
Cleopatris.
Mareotis [Mariût Lake].
Manelitoi [Menelitis Nome].
Schedia [Scete, S. Solesm.].
Ternuthis [Terāne].
Sondra.

Province of Augustamnica—

Pelusium Metropolis [Tel Farana].
Sethroëtes [Tel Belim].
Tanis [San].
Rhēnocrura [Kasr-el-Arsh].
Ostrakēnē [Ras Istraki].
Pentascioinon.
Casium [Ras Casrîn].
Aphtaum.
Hēphaistos.
Panephusos [Panephyasis S. Solesm.].
Geros [? Gerrha].
Itageros.
Thenēsos.

Province of Augustamnica Secunda—

Leonto Metropolis.
Athrēkēs [? Athribis, ruins at Atrib].
Helios [Heliopolis].
Bubastis [Tel Basta].
Carbethos [? Pharbethos = Horibēt].
Anabios.

Province of Egypt—

Cabasa [Gabaseos : Shabas Sunkur].
Phragonis.
Pachnemonis [Pa-Khenen—Amen].

* The name involved in this is probably Mutalla, that of an old Hittite king (Ramsay, *Phrygian Bishopricks*, vol. i. pp. 116 and 141).

* The terminations -onda, -ounda, -ouda, -inda, -ouza, -ana are very widespread in Asia Minor. Pauli (*Inscript von Lemnos*) thinks -anthos, -intha, -inthos to be probably dialectic varieties (Ramsay, *Phrygian Bishopricks*, vol. i. p. 144).

Province of Egypt (continued)—

Diospolis [Hu].
 Sebennytyos [Semennud].
 Cynō [Medinet Bana].
 Busiris [Abusir].
 Elearchia [at El Beshrut].
 Regeon.
 Paralos [Burolos].
 Poriane Kōmē.
 Cyma [? Kūm Abu Billūs].
 Rēchomerion.
 Zoēs [? Xoīs].

Province of Arcadia—

Xyrychus [Oxyrychus] Metropolis [Behnesa].
 Heracleos [Ahnas].
 Nilopolis [Illahun].
 Arsēnoētēs [Fayūm].
 Theodosiopolis.
 Aphroditon [Atfih].
 Memphilitos [Memphis, ruins at Mitrahine].

Seven Mouths of the Nile—

Alexandria.
 Colynthēn.
 Agnon [Mastarueh].
 Panallos [? Paralos El Burlos].
 Thasma.
 Tamiathis [Dumiāt Damietta].
 Tenesē [Ten-īs].

Province of the Thebaid I.—

Antino Metropolis [Antinoe = Shēkh Abade].
 Hermopolis [Ashmunēn].
 Casos [Cusai = Kūsie].
 Lycō [Lycōpolis = Siūt].
 Hypsēlē [Shas Hotep].
 Apollonios.
 Antæon [Antæopolis = Gau-el-Kebir].
 Panos [? Panōpolis = Chemmis = Akhmim].

Province of the Thebaid II.—

Ptolemais Metropolis [Menshiye].
 Contō or Justinopolis.
 Diocletianopolis.
 Diospolis [Hau].
 Tentyra [Dendera].
 Maximianopolis.
 Thebais [Thebes, ruins at El-Ksur (Luxor) = "the Camp"].
 Leto [? Lātōpolis = Esneh].
 Tambōn [? Kom Ombo].
 Hermuthēs [Hermōthis = Erment].
 Apollōnos [Apollonopolis = Edfu].
 Kōmē Anasses [? Anas el Wagūd].

Greater Thebais—

Upper Ibeos [? Hibē in the Oasis].
 Mathōn [? Matu].
 Trimunthōn [? Trimathīs in the Oasis].
 Hermon.

Province of Libya Pentapolis—

Sozusa.
 Cyrene [ruins at Grēne].
 Ptolemais [ruins at Tolmeta].
 Tycheira [Tauchira, ruins at Tokra].
 Adriana.
 Berenice [Benghazī].

Province of Tripolis—

Sebon.
 Lenti [ruins at Lebda].
 Hyon.

Province of Libya—

Dranieon Metropolis.
 Paratoion [Parretonium, *S. Solesm.*].
 Tranzales.
 Ammoniac [Ammonium = Siwā].
 Antipyrgos [so in *S. Solesm.*].
 Antiphoon.
 Edonia.
 Marmarica.

Province of Cilicia I.—

Tarsus Metropolis [Tersus].
 Pompeiopolis [Soli, ruins at Metzettli].
 Sebaste.
 Corycos [Korgos].
 Adana [Adāna].
 Augustopolis.
 Malos.
 Zephyrion.

Province of Cilicia II.—

Anabazos [*al.* Anazarbos = Anavarza].
 Mopsuestia [Missis].
 Agia [Ægææ = Ayās].
 Epiphania.
 Irenopolis [Neronias].
 Flavian.
 Alexandria [Iskanderun or Alexandretta].
 Cabissos.
 Castabala.
 Rhossos.

Province of Isauria (formerly Cilicia Tracheia)—

Seleucia Metropolis [Selefke].
 Kilendrēs [Kilindria].
 Anemōrion [Anemurium Point].
 Titiopolis.
 Lamos.
 Antiochia.
 Eliosebaste [Juliosebaste].
 Kestra.
 Selinantes [Selindi].
 Iōstapē.
 Diocæsarea [Sefuric].
 Olyā.
 Hierapolis.
 Neapolis.
 Dalisandos.
 Claudiopolis [Mūt].
 Irenopolis.
 Germanicopolis [Ermenek].
 Zenopolis.
 Sbikla.
 Philadelphia.
 Adrasos.
 Melos.
 Dometiopolis.
 Nauzaden.
 The region Kassos.
 Banaboi.
 Bolbosos.
 Kostras.

Province of Syria I.—

Antiochia at Daphne, Patriarchal See.
 Seleucia.
 Beroea [Aleppo].
 Chalkis [Kinnestrin].

Province of Syria II.—

Apamea Metropolis [ruins at Kala'at-el-Medik].

Province of Syria II. (continued).—

Arethusa [Restan].
 Epiphania [Hamath].
 Larissa [Seijär].
 Mariammē [Kala'at-el-Hosn].
 Seleucobēlos.
 Ramphaneai [? Raphaneai].

Province of the Euphrates and Hagiopolis.—

Hierapolis [? Bambyce].
 Cyros or Hagiopolis.
 Samosata [Samsat].
 Dolichē [Tel Dülük, near Aintab?].
 Germanicia.
 Zeuma.
 Perrē [ruins at Pirān].
 Eurōpos [Carchemish].
 Nicopolis [? Nibol].
 Skenarchia.
 Sergiopolis.
 Orimoi.
 Santoi.

Province of Theodoria.—

Laodicea Metropolis [Latakia].
 Paltos [Belde].
 Balanea [Banias].
 Gabala [Djebel].

Province of Osroēnē.—

Edessa [Urfa].
 Carai [Charan, i.e. Harran].
 Constantia [al. Tela and Antoninopolis, ruins at Vērānsheher].
 Theodosiopolis.
 Batnai [Bathnai].
 Callinicos or Leontopolis [Nikephorion = Rakka].
 New Valentia.
 Bīrboi [? BIRTHA = Bīredjik].
 Monithilla.
 Therimachon.
 Moniauga.
 Macarta.
 Marcopolis.
 Anastasia.
 Hemerios.
 Kirkesion [ruins at Busēra].

Province of Upper Mesopotamia or Armenia IV.—

Amida Metropolis [Diārbekr].
 Martyropolis [Maipheracta = Majafārkīn]. Fifteen miles from this city the Tigris rises.
 Daras [ruins Dara]. Six miles from this town are the boundaries between Persia and Assyria.
 The Castle of Riakipha [? Resapha near Thapsacus, or Rescapha on the Euphrates].
 The Castle of Turis [? Dara near Nisibis, or Dara (Eurōpos) on the Euphrates].
 The Castle of Marde [Mardin, on the slopes of Masius].
 " " Lorne.
 " " Riphithon.
 " " Isphrios.
 " " Tzaura [? Sisaurana].
 " " Audasoi.
 " " Amarme [? Abarne].
 " " Tainolia [Zenobia on Euphrates, ruins at Zelebiyē].
 " " Intzietoi [? Zaitha].
 " " Banabela [? Balabesa].
 " " Chuddoi.
 " " Aisdadoios.

Province of Upper Mesopotamia (continued).—

The Castle of Masphrona.
 " " Basilicon.
 " " Spelon.
 " " Bībubaita.
 " " Massararoi [? Maiacarire].
 " " Bīrthechabrae.
 " " Siteonscipha.
 " " Kalōn.
 " " Bibasiroi.
 " " Tzaura [repeated from above].
 " " Bithra [? BIRTHA = Bīredjik].
 " " Attachia, of the region of Arzanikes [Atachas].
 " " Aphuboi.
 " " Arimachoi.
 " " Florianai.
 " " Daphnudin.
 " " Baluē.
 " " Samo Chartoi.

Here Mesopotamia ends, and the Taurus is the boundary of the Balalesoi [? Balabesoi], and Greater Armenia is at the boundary of the northern part. The inhabitants of the Taurus region consist of two peoples—the Ichthomaitai and the Nasunitai. There is a very high mountain called Barathken, to the top of which Noah's Ark was brought, and the tradition exists among all the inhabitants to this day.

Province IV. of Armenia.—

Dademon, now Metropolis.
 Armusatai.
 Polichnē Chozanoi.
 Chosomachoi.
 Kitharizai [Citharizon (Kiepert)].
 Castle of the Mertikertoi.
 " " Baiuloios.
 " " Polios.
 " " the Ardoi.
 Region of Sophēnē.
 " " Anzitinē [Anzietie (Kiepert)].
 " " Digescēnē.
 " " Garēnē.
 " " Orzianikē [? Arzanene].
 " " Bilabitinē [Balabitenē (Kiepert)].
 " " Astianikē [Astianene (Kiepert)].
 " " the Mamuzurai.

Province of Phœnicia Paralia, or littoral.—

Tyre Metropolis [Sūr].
 Sidon [Sīda].
 Ptolemais [Acco, Acre].
 Berytus [Beirūt].
 Biblos [Djebel for Gabala].
 Tripolis [Tarābolus-eah-Sham].
 Arca [Tel Arka, anciently Erech].
 Arthosia [Artusi].
 Botrys [Batrūn].
 Gegarta Kōmē [Zagharta].
 Arados [anc. Arvad, Ruād].
 Antarados [Tartus].
 Paneas [Bānis = Cæsarea Paneas or Philippi].
 Gonasi or Saltai.
 Politiana Kōmē.
 Trieris Kōmē [Anfe].

Province of Phœnicia Libanisia.—

Edesa Metropolis.
 Laodicea [Tel Nebi Mindu].
 Heliopolis [Ba'albek].

Province of Phœnicia Libanisia (continued)—

- Anbilla [? Abila = Sûk Bârada].
- Damascus [Dimeshk-esh-Sham].
- Region of the Iambudoi [Iabuda = Yabrûd].
- Euaricos or Justinianopolis.
- Palmyra [Tadmôr = Tedmur].
- Region of the Magludoi.
- Gonaiticos Forest [? Catani].
- Salaminas [Salaminias = Salemiye].
- Anatolicum or Eastern Region.

Third Province of Palestine—

- Petra Metropolis [anc. Sela = ruins at Wady Mûsa in Idumea].
- Augustopolis.
- Arindela [Gharandel].
- Charagmucha [? Characmôba = Kir-Moab * = Kerak].
- Arcopolis [= Rabbath-Moab = Rabba].
- Napsis.
- Elusa [Khâlasa].
- Zôra.
- Birosabôn.
- Elas.
- Pentacomia.
- Saltôn.
- Mamô.
- Psora [cf. Besor river].
- Titrocomia [Tetracomia, not identified].
- Hieraticon.

Province of Arabia—

- Bostra Metropolis [Bosra].
- Adra-sos [? Adraha = anc. Edrei, mod. Dera'ât].
- Dûm [Dia].
- Medauna [? Medeba].
- Gerassa [Djerash].
- Neue.
- Philadelphîa [anc. Rabbath-Ammôn = Ammân].
- Esbo [anc. Heshbôn = Heshân].
- Neapolis.
- Philippopolis [Shube].
- Phenutos.
- Kônstantine.
- Dionusia.
- Pentacômia.
- Tricômia.
- Canatha [Canatha, anc. Kenath, ruins Kanawât].
- Saltôn.
- Batanis [Bethauna, Batanea, *Spicil. Solesm.*].
- Exacômia.
- Enacômia.
- Gonias Kômê.
- Cherus Kômê.
- Stanes Kômê.
- Machaberos Kômê.
- Côreathê Kômê [Kirâtê].
- Bilhanos Kômê.
- Caproi Kômê.
- Pyrgoaretai Kômê.
- Setnês Kômê.
- Ariachoi Kômê.
- Neotês.
- Ariatha Trachonos Kômê.
- Bebdamous Kômê.

Province of the Island of Cyprus—

- Constantia Metropolis.
- Kition [Citium, Larnaca].

* Kir = desert.

Province of the Island of Cyprus (continued)—

- Amathous [Limisso].
- Curium [Episkopi].
- Paphos [Bafa].
- Arsenai [Arsinoe, ruins Polis].
- Soloi [Soli = Palaeokhóra].
- Lapithos [Láptho].
- Cyrenia.
- Tamasos [ruins near Pera].
- Cythroi [Chytri = Chytréa].
- Trimithous.
- Carpasin [Rigo Carpasio].

There is at the end this colophon: "This description was drawn up in the year 6391 (A.D. 883), in the reign of Leo the Wise, Photios being Patriarch."

The identification of the places mentioned in the *Notitiæ* are from Kiepert, Professor Ramsay, and other sources. This list doubtless contained only those Churches which were assumed to be orthodox, although it is safe to say that the Patriarchate of Alexandria at this time was almost exclusively Jacobite. The provinces of Ethiopia and Nubia were also Jacobite at this period. The Jacobites had also their patriarch in the Patriarchate of Antioch, the patriarchal seat being at Amida (Diarbekr) till 1176 (Le Quien, ii. p. 989), at Mardin in 1199, at other times at Maipherakin (*Martyropolis*, p. 29, col. 1). There were Jacobite archbishops at Aleppo (Haleb), Amida, Anazarba (Anavarza), Cæsarea in Cappadocia, Damascus, Edessa (Urfa), Jerusalem, Mabug, Maipherakin, Malatia (ruins, El-Milh?), Mardin, Samosata, Synnada, and Tarsus.

At Mosul there was also a Jacobite archbishop, and bishops in many places in the Patriarchate of Antioch, besides others in Arabia, Armenia, at Bagdad, Nisibis, Urmia, etc.

The Nestorians were also widely spread at this period, and had communities at Antioch, Tripolis, Berytus, Acco, and Jerusalem, also in Armenia, Minor and Major. Bagdad continued to be the seat of their patriarch, in which province they had the bishoprics of Cascara, Tirhana, Anbara (or Acbara), Naphara, Kosra, and Badria. Further east, they had bishoprics at Gondisapur, Sus, and Tostar; and the Metropolitan of Nisibis had under him the Bishops of Balada, Bakerda (or Gezira), and Arzun. There were also metropolitans at Bassora and Mosul. In India there is only one metropolitan spoken of from 1073 to 1215 (Wiltsch, ii. pp. 163-165, and Le Quien, ii. pp. 1276-1290). The Nestorians are now chiefly congregated about the lakes Van and Urumiah.

The Armenian Church at this time extended far beyond Armenia, there being archbishops of this rite in the Syrian Antioch and in Jerusalem, and a bishopric in Cyprus is also mentioned. The seat of the Armenian Catholicos was first at Sebaste, afterwards at Ani and Sis [or Sûs] (see Le Quien, i. pp. 1396-1403).

In 1216 the Latin Church was at the zenith of its power, and ruled over a wider area than at any previous epoch in its history. The Papacy had not only successfully reasserted its claims to the territories made over to it by Pepin and his successors—the States of the Church—but it had, through the Crusades, acquired a large addition to its spiritual possessions in the East. The patriarchates of Constantinople, Antioch, and Jerusalem had become Latin possessions, and papal authority was co-extensive with the Western rule.

The European provinces, and the chief bishoprics within them, which at this time rendered obedience to the apostolic see of the West, are given below. They are taken chiefly from Wiltch (*Handbook of the Geography and Statistics of the Church*, English edition, 1868), who gives his authorities, his information being supplemented, in regard to Italy, from Ughello's *Italia Sacra* (Venice, 1717).

In the patrimony of St. Peter there were the following bishoprics:—Porto, Ostia, Frascati, Palestrina, Ferentino, Veroli, Albano,* Segni, Terracina, Fondi, Bagnarea, Todi, Sabina, and Pesaro.

In Italy, outside the patrimony of St. Peter, were the bishoprics of Florence,* Lucca, Pistoia, Volterra, Massa de Maremma, Fermo,* Valva, Civita di Chieti or Teti,* Sora, Aquino, Andria (Andri, *It. Sac.*), Bisceglia, Rapollo, Ravello, Brindisi,* Otranto,* Rossano,* Reggio,* and Cerenza.

In the province of MILAN there were the bishoprics of Brescia, Bergamo, Cremona, Lodi, Novara, Ivrea, Turin, Alba, Asti, Aqi, Tortona, Vercelli, Crema, and Pavia. Genoa formerly belonged to this province; but, prior to the end of the eleventh century, it was erected into an archbishopric, embracing several parochiæ, including Bobbio, Albenga, and Nebbio.

The province of AQUILEIA contained, among

* Those marked * were made archbishoprics at a later date.

other bishoprics, Mantua, Verona, and Padua; and its rival, NOVA AQUILEIA, known also as Grado, and finally as Venice, whither the patriarchate was removed in 1451, is mentioned as having the bishopric of Pola within it; but, as "Totius Venetiæ et Istriæ Caput et Metropolis," it must have had several others.*

The Province of RAVENNA contained, in 1118, the following archbishoprics and bishoprics:—Piacenza, Parma, Reggio, Modena, Bologna, Ferrara, Adria, Comacchio, Imola, Faenza, Forlì, Forlim Popoli, Bobi, Cesena, and Cervia.

As to the province of CAPUA, there is no record of bishoprics within it at this time; † while in the province of BENEVENTO, we hear of the following:—St. Agata de' Goti, Boiano, Luceria, Larino, Troia, Telesi, and Termoli.

Little is known of Naples, Amalfi, and Salerno at this time, and of the archbishopric of Sorrento history at this time is silent.‡

There were at this time archiepiscopal sees in Sardinia, viz. at Sassari, on the north-west coast, Oristagni on the west, and at Cagliari on the south coast.

The archbishopric of Pisa, after surrendering three sees to Genoa, had, in 1130, the following:—Aleria, Aiazzo (Ajaccio), and Sagona (Savona), to which, in 1138, Piombino, and two bishoprics in Sardinia, were added.

There was an Archbishop of Trani (Tranum) at the close of the twelfth century, and the province of Barletta, which stood in close relationship with it, was formed about the same time. Of Acherenza (Acheruntia), there was an Archbishop in the eleventh century, and the Bishops of Venosa, Gravina, Tricarico, Tursi, and Potenza were his suffragans.

Cosenza (Cusentia) was, according to some authorities, an archbishopric from the middle of the eleventh century.

The province of BARI had originally twelve bishoprics within it when it was under the Greek Patriarch. In the eleventh century, the following are alleged to have been within it:—Bitetto, Bitonto, Cataro, Conversano, Giovenazzo,

* Olivola, Equillium, Torcello, Caorle, and Chiozza appear later.

† Aquino, Gasta, Sora, M. Casino, Venafrò, Iserna, and Sessa appear later.

‡ Naples contained later Vola, Aversa, and Acerra; Amalfi had Lettere and Scala; Salerno had Capaccio Nuovo, Policastro, Marsica N., and Sarno.

Saviello (? Lavello), Minervino, Polignano, and Rivo (? Ruvo).

Of the provinces of CONZA (Compsa), ROSANO (Roscianum), SANTA SEVERINA, REGGIO (Rhegium), all in Calabria, little was then known.

Authentic history is silent as to the ecclesiastical affairs of Sicily from A.D. 827-1090, during which time it was under the Saracens; but after Count Roger, the brother of Robert Guiscard, had wrested back Sicily and Malta, we hear of an Archbishop of Palermo (1099), to whom the Bishops of Syracuse, Girgenti, Mazzara and Catania, were suffragans. The bishopric of Malta, founded about 1123, was probably also in the same province.

Of the bishoprics in the provinces of MESSINA and MONREALE at this time we know little.

SPAIN.—As soon as Alphonso VI. had wrested Toledo and the whole kingdom of Castile from the Moors (1085), the ancient ecclesiastical provinces of TOLEDO, BRAGA, and TARRAGONA were restored, and SEVILLE later. The Archbishop of Toledo, as his predecessors of the seventh and eighth centuries, was Primate of Spain, Alcalá de Henares, Oviedo, Leon, Placentia, and Sigüenza—and later, Jaen, Cordova, Cuenca, Segovia, Osmá, Burgos—being his suffragans. Seville had Cadiz, Grenada, etc.

The province of BRAGA contained the bishoprics of Astorga, Lugo, Tuy, Mondonedo, Orense, Porto, Coimbra, Visiú, Lamego (Lameca), Idanha, and Britonia. Lisbon was made a province later.

The province of TARRAGONA embraced Calahorra, Saragossa, Huesca, Barbastro, Rota, Gerona, Barcelona, and Vique.

The Church provinces of FRANCE—

Beginning in the south with the province of AUCH, this province contained the bishoprics of Dax, Tarbes, Oléron, St. Bertrand, Lescar, Bazas, Bayonne.

The province of BORDEAUX embraced Agen, Angoulême, Saintes, Poitiers, and Périgueux.*

The province of BOURGES held Clermont, Limoges, Rodez, Alby, Cahors, Quercy, and Mende.

The province of DOL existed only for a short time, and was absorbed into Tours.†

The province of NARBONNE included the

bishoprics of Beziers, Carcassonne, Toulouse,* Elne, Agde, Lodève, Maguelonne, Nîmes, and Uzès.

The province of REIMS embraced Amiens, Arras, Beauvais, Senlis, Soissons, Chalons-sur-Marne, Laon, Noyon, Cambrai, Tournay, and Terouenne.

To the province of ROUEN belonged Avranches, Coutances, Bayeux, Lisieux, Evreux, and Seez.

The province of SENS, over which the Archbishop of Lyons was primate, contained Auxerre, Orleans, Chartres, Meaux, Nevers, Paris, and Troyes.

The province of TOURS, before the absorption of DOL (1172), contained Angers, Nantes, Rennes, and Le Mans.

The following Gallican provinces only became French in 1349:—

The province of ARLES, which embraced Avignon (archbishopric in 1475), Cavaillon, St. Paul Tricastin, Marseilles, and Toulon.†

The province of EMBRUN, containing Glandève, Antibes, Vence, and Nice.‡

To the province of MONSTIERS EN TARANTAISE belonged Aosta and Sion; while BESANÇON contained Belley, Lausanne, and Basle.

To the province of VIENNE were assigned Grenoble, Valence, Die, Viviers, Geneva, and St. Jean de Maurienne.

The province of LYONS embraced Autun, Châlons-sur-Saône, Langres, and Macon.

The Archbishop of Trèves maintained the primacy, in opposition to the Archbishop of Mainz, in the time of the Emperors Henry IV. and Henry V., but in 1132 the suffragans of the former were reduced to Metz, Toul, and Verdun. It contained previously Octodurum (Martigny), Augusta Rauracorum (Augst), Vindonissa (Windisch, Aventicum (Avenches), besides those transferred to the province of MAINZ, viz. Bamberg, Constance, Augsburg, Chur, Eichstadt, Hildesheim, Halberstadt, Paderborn, Prague, Olmütz, Strasburg, Spire, Verden, Worms, and Würzburg.

The province of COLOGNE included Liège, Münster, Minden, Utrecht, and Osnabrück.

The province of HAMBURG and BREMEN

* Made an archbishopric in 1317.

† Carpentras, Orange, and Vaison appear later.

‡ Aix in Provence contained later Apt, Riez, Frejus, Gap, and Sisteron.

* Condom, Maillezai, Luçon and Sarlat appear later.

† It contained Vannes, Quimper, St. Pol de Leon, Treguier

St. Briec, and St. Malo.

included, in 1149, Aldenburg, Ratzburg, and Mecklenburg; but Aldenburg and Mecklenburg were transferred to Lübeck and Schwerin respectively shortly afterwards. Pope Innocent II., in 1133, assigned to the Archbishop of Hamburg-Bremen all the bishoprics in Denmark, Sweden, Norway, Feroe Islands, Greenland, Halsingald, Iceland, and of the region of the Slavs; but after the middle of the twelfth century, the jurisdiction of the province was restricted to Ditmarsch, Holstein, Stormaria, Wagria, the kingdom of Slavia, Wigmodia, the district of Bremen, and part of Livonia.

The existence of a bishopric—Cammin—in Pomerania at this period is somewhat doubtful. It appears as an exempt diocese later.

The province of MAGDEBURG included the bishoprics of Zeiz (or Naumburg?), Meissen, Merseburg, Brandenburg, and Havelberg.

To the province of SALZBURG belonged Brixen, Freisingen, Gurk, Passau, Ratisbon, and Chiemsee. Prague was made an archbishopric in 1343.

Denmark was within the province of LUND, which also for a time held the primacy over Sweden, and contained the bishoprics of Odense (*i.e.* Wodens-vé), Roskild (including Rügen), Wiberg, Ripen, Borglum, and Schleswig.

The province of DRONTHEIM included the bishoprics of Opslo, Bergen, Stavanger, Hammer, the Orkney Islands, Sodor (*i.e.* Sudreyar or Southern Islands) and Man, and Iceland.

The province of UPSALA contained the bishoprics of Scara, Linköping, Strengnäs, and Westerås (Arusia). Wexiö was added later. Most of the inhabitants of Sweden, down to the middle of the twelfth century, were heathen.

At this period there were at least two bishoprics—Gnesen* and Cracow—in Poland, but those of Wladisla, Libus, Posen, Plotzk, and Breslau were probably also in existence.

The ecclesiastical history of Hungary during this period is very obscure, and Wilsch shows (vol. ii. p. 115) the confusion at the time as to the suffragans of the archbishoprics. The suffragans of the Archbishop of Gran (Strigonensis) were at this time Vacz, Fünfkirchen, Raab (Győr), Vespriensis, and Nitriensis; and those of the Archbishop of Colocsa were Bacs (or Bats), Zagrab, Karlsburg (Alba Julia), Varad, Szerem.

* Prussia was at first under the Archbishop of Riga, but in 1466 it came within the province of Gnesen.

In the countries on the east side of the Adriatic—that is, Dalmatia—the province of ZARA (Jadera) is mentioned, but no suffragans are given. SPALATRO and RAGUSA were also provinces, but no list of bishoprics is given. The Archbishop of Dioclea and Antivari had probably as suffragans the Bishops of Scutari, Drivasto, and Dulcigno.

The ecclesiastical metropolis of all Russia was Kief till after 1439. Moscow had its first patriarch in 1589. Rostoff and Taro-lav were bishoprics in 1498. See Asseman, *Kal. Eccl.*, i., ii.

The Church Provinces of NORTH-WESTERN AFRICA—

After the complete occupation of North Africa by the Saracens in A.D. 707, the Christian communities in this region must have begun to decline; but one is at a loss to discover how such prosperous and numerous Churches should have disappeared within the succeeding three hundred years. The light of Christianity in North-Western Africa seems indeed to have gone out in midnight darkness after the Arab invasion. In the time of Gregory VII. (1073) there were, it is true, still bishoprics in existence there—CARTHAGE, GUMMITA, and BONA (HIPPO); but at the Lateran Council of 1215, no representatives of the once flourishing African Church were forthcoming. The ecclesiastical history of this region is a comment on the condition of Christian communities under the Moslem throughout the East.

THE LATIN COMMUNION IN CONSTANTINOPLE, ANTIOCH, and JERUSALEM—

The dioceses in the Patriarchates of Antioch and Jerusalem in communion with the Latin Church at this time, date from the close of the eleventh century, while those of the Patriarch of Constantinople began with the conquest of that city (1204) by the Crusaders and Venetians. For a few years after the conquest of Damietta by the Crusaders (1219), a Latin patriarch also seems to have held a questionable jurisdiction in that quarter. Latin jurisdiction, however, was of short duration in the East. Antioch, consisting of the two countships, Odessa and Tripolis, together with the principality of Antioch, fell into the hands of the Sultan of Egypt in 1267 or 1268. The kingdom of Jerusalem had been finally conquered by the infidels some twenty years before (1247), while the Latin Empire of Constantinople, established

by Baldwin, reverted back to its Greek rulers in 1261. The last Christian city in Palestine fell once more into the hands of the Mohammedans in 1291, although the Latin patriarchate continued in nominal existence for some time afterwards.

Soon after the occupation of Constantinople by the Latins, the neighbouring countries of Thrace, Macedonia, Thessaly, Corinth, Athens, and Thebes, were conquered by the Crusaders and Venetians. In 1208 a Latin archbishop was appointed by Pope Innocent III., with his seat at Athens, and eleven bishops were given to him as suffragans, namely, the Bishops of Negroponte and Caristo in Eubœa, Thermopylæ, Diaulia, Valona, Coron, the islands of Skiro, Egina, and Andros, Megara, and Zorconum (?). In the province of Corinth there were Latin bishoprics (in 1212) in the islands of Cephalonia and Zante, at Damela, Neapolis de Malvasia Argos, Gilas (?), and Gimenes (?) (Wiltsch, vol. ii. p. 124).

Robert Guiscard conquered Aulon (Valona), Durazzo, and other parts of Illyricum in 1081, and we have a record of the induction of a Latin Archbishop of Durazzo in 1209 (see Wiltsch, vol. ii. p. 125). The Latin jurisdiction seems to have been of short duration, and the same may be said of that of the Archbishop of Adrianople in Thrace, who was summoned to the Lateran Council of 1215 (Le Quien, iii. p. 961).

In the province of HERACLEA, there were, in 1207-8, the bishoprics of Phanorium (Panium), Silivria, and Gallipoli.

The Latin province of LARISSA, founded in 1208, seems to have included the bishoprics of Cardica (?), Domochi, Demetrias, Sidon (?), and Nazoresca (?).

The Archbishop of Macre, in Macedonia, was invited to the Lateran Council of 1215.

The province of NEOPATRA is mentioned in 1208 and 1215; and Le Quien (iii. p. 979) states that there was a Latin archiepiscopal see at Nicomecia in Asia Minor in 1208-1211, and (*ibid.*, p. 989) a bishopric at Parium on the Propontis in 1209.

There was a Latin Archbishop of Patras in Roumelia in 1207, and Bishops of Vordonia (Amyclæ), Modon (Methone), Coron in the Morea, and Antravida (Andrevilla).

Innocent III. founded an archbishopric of Philippi in Macedonia in 1212. The names of the suffragan bishoprics are not easily identified,

although Le Quien (iii. pp. 1045 *et seq.*) has attempted the task.

Serræ (Seres), in Macedonia, Thiva (Thebes), Salonica (Thessalonica), and Veria are mentioned as Latin archbishoprics between 1205 and 1212 (Le Quien, iii. pp. 1073 *et seq.*).

The province of TERNOWA (in the Walachobulgarian kingdom, about 1204) was within Latin jurisdiction, with the suffragan bishoprics of Belesbudium and Preslaw (Le Quien, i. pp. 105 *et seq.*).

PATRIARCHATE OF ANTIOCH.—A Latin patriarch was established in 1100, after the withdrawal of John, the Greek patriarch, and his successors seem to have exercised their functions over a part of the Patriarchate at least until 1216 (Le Quien, iii. pp. 1153-1160). The suffragan bishops were those of Laodicea, Gabala (Byblus), Antaradus, and Tripolis. Cilicia, which had become an independent kingdom under the name of Armenia about 1194—Leo I., a Latin, being crowned king—had an archbishopric at Tarsus, which seems to have continued in existence till 1213. Edessa (Urfa) was made into a countship under Baldwin in 1097, and there seems to have been a Latin archbishop there from 1100 till 1142.

The conquest by Tancred of Apamea in Syria (as alleged by Fulcherius, 1127) resulted in the extension of Latin jurisdiction over the province of Syria II., Latin archbishops being mentioned there from 1119 till 1142.

During the short occupation of Hierapolis (Mabug) by the Latins, there seem to have been Latin archbishops there, and possibly also one at Corycus. The whole of this region fell, however, into the hands of the Turks again about 1148. Mopsuestia (Missis) was also the see of a Latin archbishop for some time.

The Island of CYPRUS.—Richard Cœur de Lion wrested this island from the Eastern Emperor in the last decade of the twelfth century, and handed it over, in 1192, to Guido, King of Jerusalem, who established a Latin archbishopric there, fixing his see at Nicosia (Le Quien, ii. pp. 1043 *et seq.*). Greek archbishops, however, continued their functions at Famagusta (Ammochostos) till 1260, when it was decreed by Pope Alexander IV. that no Greek archbishop should be elected in future, a decree which was observed, according to Wiltsch (ii. 424), until 1570, when the Turks

captured the island from the Venetians. From this date it has been autocephalous, being subject neither to Constantinople nor Antioch.

LATIN PATRIARCHATE OF JERUSALEM.—During the Latin occupation of Jerusalem (1099–1187)—that is, eighty-eight years—the Latin Church organized itself in the conquered region, a Latin being elected in the room of the Greek patriarch, who had retired to Cyprus on the arrival of the Crusaders. The extent of the patriarchate was coextensive with the kingdom of Jerusalem, Tyre having been wrested from the Patriarchate of Antioch. Among the bishoprics included under the Metropolitan were Bethlehem, Hebron, and Lydda. When Caesarea was conquered by Baldwin in 1101, it was allowed to remain the metropolis of Palestina Prima, with the bishoprics of Sebaste (Samaria) and Saba under its jurisdiction. Nazareth was made the metropolis of Palestina Secunda, with one suffragan at Tiberias, while Petra (or Crac) became the metropolis of Palestina Tertia, with a Greek bishop at Mount Sinai in its obedience. The province of Phenicia, with Tyre as the metropolis, included the bishoprics of Acco, Sidon, Beirût, and Paneas (Baniyas).

The recapture of the whole country by the Turks at the end of the twelfth century, although it did away with Latin authority, did not for some time disturb the ecclesiastical provinces.

The Metropolitan of the Maronites united his community—consisting of some forty thousand members dwelling on the slopes of Lebanon—to the Latin Church in 1182. They had bishoprics at Byblus, Botrys, Tripolis, and Accura (Giobbet Elmneitra, to the south of Lebanon).

The Archbishop of Bulgaria, with his see at Achrida, owed allegiance in 1107 to no patriarch, but placed himself, as Le Quien says (ii. 283), on an equal footing with the patriarchs, and his successors seem to have continued to preserve their freedom till the beginning of the sixteenth century.

The Servians also withdrew their allegiance from the Patriarch of Constantinople at the same time (Le Quien, i. 154), and seem to have oscillated between the Pope and the Patriarch of Constantinople, till they received an independent position from the latter.

The British provinces are dealt with separately in a subsequent section.

MAP IX.—The Reformation and the Circumstances leading to it. 1270–1555.

POPE GREGORY X., who had, as we have seen, brought together for a moment the Eastern and Western Churches, died in 1276, and the Papacy began to show signs of decline. Boniface VIII. (1294–1303), forced to fly to Anagni by Philip the Fair, King of the French, was made prisoner by him, and, although soon released, died at Rome shortly afterwards. Pope Clement V. (1305) was of Philip's choosing, and, by the king's advice, removed his Court from Rome to Avignon on the Rhone (1308), where he would be more amenable to French influence. The period during which the Popes lived at Avignon instead of Rome—seventy years—is known as the *Babylonish Captivity*. The first result of the removal was the joint effort of the King of France and the Pope to suppress the order of Knights Templar (founded 1118), who were envied on account of their great wealth. The Council of Vienne (1311) formally suppressed them, and in a short time they were done away with, many of them being cruelly put to death.

The religious Orders up to this time were generally composed of members drawn from the ruling classes. Francis of Assisi (born 1182), influenced perhaps by the Benedictine Reformation already referred to, founded an Order (1208), which, making its members depend upon alms only, opened the way for the introduction of the common people—the third estate—into the organization of the Church. The effect was enormous. The Begging Friars, whether Franciscan or Dominican, became what the Press is now—the formers of public opinion. They became the preachers of the Church; nay, more, the literature of the thirteenth, fourteenth, and fifteenth centuries was practically in their hands, while the majority of the professorships in the Universities, founded chiefly in the twelfth century, became their possession. The Popes freed them from obedience to the bishops, and indulged them, at the expense of the bishops and the parochial clergy, with many privileges, and the result was the exaltation of the Papacy everywhere. This exaltation of the Papacy increased its ambition and its exactions, and led by this means to its own downfall.

Edward III. of England and his Parliament stood up, in 1350, against the exactions of the Papacy, and shortly afterwards Wickliffe in England and Huss in Bohemia openly opposed the Papal claims. That which contributed not a little to make men doubt the Papal authority was the existence of rival claimants to the see of Rome. A few years after the return of Pope Gregory XI. from Avignon to Rome, in 1376, there was a double election—Urban VI., who lived at Rome, and Clement VII., who dwelt at Avignon, being each chosen Pope; and in 1409, when Alexander V. was elected Pope, at the Council of Pisa, which deposed Gregory XII. and Benedict XIII., there were actually three Popes at one time. When John XXIII. succeeded Alexander V., there were still three Popes; but all of them were deposed at the Council of Constance in 1415, and Martin V. was elected in 1417, the Papal throne being vacant in the interim. The scandal to Christendom occasioned by these rival Popes called forth a general demand for the reformation of the Papacy both in its head and in its executive (*in Capite et in Romana Curia*), and the Council of Constance set itself this important task.

At this Council, at which bishops from all parts of the West, as well as numerous representatives of the Universities, were present, and in which the German Emperor Sigismund took part, it was decreed that the Pope was subject to a General Council (*Mansi*, vol. xxviii. pp. 272 *et seq.*; Hefele, *Concilien Geschichte*, vol. vii. pp. 321–326). The position taken up by this Council in regard to the Pope was adopted by a State Assembly at Bourges, in France, in 1438, under the name of the "Pragmatic Sanction." In 1431 there was another so-called General Council at Basel, which asserted its superiority over the Pope Eugenius IV., and endeavoured to limit his authority. After mutual recriminations, the Pope called together another "General" Council (1437) at Ferrara, and Christendom was further disillusioned as to Papal claims by the spectacle of these rival Councils.

Another attempt was made at this time to unite the Eastern and Western Churches. The Eastern Roman Empire had now been reduced, by the encroachment of Mohammedanism, to the city of Constantinople and a few neighbouring towns. Its complete overthrow could

be prevented only by the aid of the Western powers. Application was made to Pope Eugenius, and by his invitation representatives of the Eastern Church attended the Council of Ferrara (1438). The Eastern Roman Emperor himself, John VII. Palæologos, and the Greek Patriarch, Joseph, were present. The Council of Ferrara was transferred to Florence (1439), where Joseph died, and was buried in the baptistery. The Pope, as a condition of union, agreed to send succour from Western Europe, and the Eastern Emperor and the other dignitaries subscribed the terms of union, which were also signed by the Pope. But the conditions were not observed by the Pope, and the union never came into practical effect, for within fifteen years from the subscribed union the Turks were in possession of Constantinople (1453), and the Roman Empire of the East had finally ceased to exist. Constantinople now became the capital of the Osmanli Turks, who pushed forward their conquests until the crescent was at the walls of Belgrade (1456)—which was not, however, captured until 1521—and the greater part of Greece had fallen into their hands (1461). In 1520 Syria and Egypt were added to the Ottoman Empire, and the greater part of Hungary a few years later (1526), while Vienna was actually besieged by the Mohammedan hosts. This extension of the Ottoman power had naturally an adverse influence on the Eastern Church, which henceforward needed all its energies to maintain its very existence.

The secular authorities of the West began at this time to feel that the popular sentiment was no longer liable to be turned against them at the arbitrary will of the Papacy, and that the time for deliverance was at hand. The renaissance had reached its zenith. It was the age of Raffael and Michael Angelo, the age of the discovery of new worlds and of revivification of the old. The genuine Aristotle, the divine Plato, the ancient master works of art and science, spoke to the world once more, while the sun of Homer shone upon it. In contrast with the highest and most beautiful concepts of the ancient Greek world stood forth the degenerate and the generally sordid life of the cloister; while the wickedness of many of the representative clergy turned the minds of men to purer ideals than that then offered by

the Latin Church. Christendom was now split up into separate nations, and the power of the Popes, just as the power of the Western Emperors had done, began to fall away before this disintegration. Men were not now afraid to give expression to their ideals, and there arose an age of religious controversy. Wickliffe, in 1371, had put forward views that were in conflict with the teaching of the Church, and John Huss had endeavoured to propagate similar opinions at Prague in 1403, for which he was burnt in 1415. The Church was then strong enough to put down novelties in belief. Now, however, there came a time of free inquiry and continual controversy—a controversy at first confined to disputes about the Mass and the services of the Church, but afterwards extending to a reconsideration of the whole ecclesiastical system; in fact, to a thorough reformation of the Church.

At length, during the time of Pope Leo X., Martin Luther, an Augustinian monk, who had been appointed Professor of Philosophy in the University of Wittenberg, became the leader of the Reform (1517). The sale of indulgences in Germany by Tetzel—to help to build St. Peter's at Rome—gave him an opportunity for denouncing certain evils in the Church, which he did by publishing his Ninety-five Theses. A Papal Bull confirming the doctrine of indulgences brought him into direct opposition to the Pope (1518), and in 1520 Luther denounced the Papacy as the kingdom of Babylon and Antichrist; and when, standing before the Diet of Worms, he refused to retract his doctrine, was thrown into the prison of the Wartburg. A host of other reformers now arose, many of them extreme fanatics, and the Reformation made progress in Switzerland, the Netherlands, Sweden, and Denmark, and in many parts of Germany, to which the Magdeburg league (1526) gave extension. Henry VIII., who in 1521 had published a Defence of the Doctrine of the Seven Sacraments against Luther, having now come into conflict with the Papacy on account of his wish to divorce Queen Catharine, renounced the supremacy of the Pope, and was declared in Convocation the head of the English Church (1530). The Reformation proceeded in Scotland at the same time (1528), and Patrick Hamilton was burnt

at St. Andrews. In 1520, the *Confession of Augsburg* was drawn up, presenting a Confession of the Faith of the German Protestants. About this time (1532) John Calvin, a native of Noyon, in Picardy, began to distinguish himself in Paris, while the Reformation in Wurtemberg, Pomerania, Mecklenburg, and Augsburg proceeded, and the English Parliament abrogated the Papal supremacy in England. The publication of Luther's translation of the Bible (1534), of Calvin's *Institutio Religionis Christiane* (1535), of Olivetan's translation, or rather revision of the translation by D'Etaples in 1530, of the Bible into French (1535), and Coverdale's translation into English in the same year, gave an immense impetus to the reformed doctrines. In France half the great families and many of the upper clergy adopted the reformed opinions, and the Reformation soon had a large number of adherents in the West and South. It was warmly welcomed in Dauphiny, the Cevennes, and the Garonne Valley—Meaux, Poitiers, and Angers being also early centres; but, owing to the indifference of the uneducated masses, it failed to become general. The Huguenots were, however, a power in the country, numbering, according to Beza, 400,000 in 1558; and, although temporarily checked by the massacre of St. Bartholomew (1572), they made themselves felt in all political movements until the capture of Rochelle by Richelieu (1628). There are still in France, however, about half a million Protestants, nearly a quarter of the whole being in their ancient centre in the department of the Garde.

The dissolution of the smaller monasteries in England in 1536, and of the richer in 1539, opened the way for a rapid extension of the Reformation. In 1540–1542, several new bishoprics were created in England, *e.g.* Westminster, Chester, Gloucester, Oxford, Peterborough, and Bristol; and in 1547, on the accession of Edward VI., the teaching of the reformed Church of England was authoritatively recognized—the first English Liturgy being published two years afterwards. During the same time reformed doctrines became established in Halle, Ratisbon, and the Palatinate of Bavaria.

The death of Luther in 1546 did not stay the movement, and in 1555 the Diet of Augsburg confirmed the Protestant Churches of Germany

in all their rights and possessions, and recognized their independence of the Pope. The English Church lived through the fire and persecution of Queen Mary, and began a new development at the accession of Elizabeth in 1558.

MAP X.—The British Isles, from the Introduction of Christianity to the End of the Eighth Century. A.D. 240—800.

It is now generally accepted as a fact that Christianity had been introduced into Britain prior to A.D. 240. Indeed, on the testimony of Tertullian (*Adv. Jud.*, vii.), writing about A.D. 208, the Christian religion had penetrated in his time into places inaccessible to Roman arms. The presence of British bishops (York, London, and Caerleon (?)) at the Council of Arles (A.D. 314) and at the Council of Ariminum (Rimini) (A.D. 359), together with the statements (*Apol. Cont. Arian.*) of St. Athanasius (about A.D. 350) as to the attitude of the British Church towards the decisions of the Council of Sardica (A.D. 347), goes to prove that Christianity was an organized system in this country in the fourth century.* The martyrdom of St. Alban† (A.D. 304), to which we have the testimony of Constantius (A.D. 473–492), the biographer of St. German (*Vit. Germani*, i. 25), seems to show that the faith had to suffer persecution here as elsewhere in the Diocletian persecution.

The Christian faith was probably brought into Britain from Gaul, either through soldiers of the Empire or traders. The close association of the British and Gallican Churches in the fifth century favours this hypothesis.‡ The connexion of St. Martin of Tours (died between A.D. 401) with Britain is witnessed by several authorities (Bede, *H. Eccl.*, i. 26, iii. 4; Gregory

of Tours, *De Mirac. St. Martini*, iv. 46; Sulpicius Severus, *Vita Martini*, xxiii., and *Dialog.*, ii. 7; and Ailred of Rievaulx, *Life of St. Ninian*). St. Ninian, the apostle of Galloway (A.D. 401), is said to have visited St. Martin at Tours, and to have subsequently dedicated to him his Church at Candida Casa (Whithorn, called in the Irish Annals *Rosnat*) in Galloway (see Ailred's *Life of St. Ninian*). Bede (*H. Eccl.*, iii. 4) corroborates the latter statement, telling us that Ninian, whom he regards as born in Britain and educated at Rome, converted the Southern Picts and then died at Candida Casa, which in Bede's time (A.D. 731) belonged to the Bernician province, i.e. Northumberland, Saxon conquest having brought thither a Saxon bishop in A.D. 681, after which it continued a Saxon see till A.D. 796 (*Flor. of Worcester*, cited by Haddan and Stubbs, i. 150).

The descent of the Norsemen on Galloway (about A.D. 800) did away with English authority in this region, and it is probable that any ecclesiastical jurisdiction within it henceforward, until its conquest in the latter part of the tenth century by Kenneth II., King of Scotland, was British or Pictish (see Haddan and Stubbs, vol. ii. pt. i. p. 8). Haddan and Stubbs (i. 120) cite a number of passages to show that Candida Casa, in the sixth century, was visited by the Irish for instruction; but it seems to have been associated with British rather than Scot. Christianity until the conquest of Galloway by the Northumbrians (A.D. 681).

The same authorities sum up the evidence as to the origin of the Welsh sees as follows:—Bangor, founded by Deiniol, who died in A.D. 584; Llanelwy or St. Asaph, by Kentigern, or Cyndeyrn, who died A.D. 612; St. David's, or Menevia, by St. David, who died A.D. 601; Llanbadarn—merged in St. David's about A.D. 720—by St. Padarn (or Paternus), who died about the same time; Llanafanvaur, founded by St. Afan, appears to have been the centre of a see for a short period (about A.D. 710), but it was soon merged in Llanbadarn; Llandaff, by St. Teilo, about A.D. 550, but Dubricius, who died in A.D. 612, is also regarded as founder of the diocese; Margam, in Glamorganshire (probably to be identified with Morganwg of the *Iolo MSS.*, 143–158, of which the bishop is said to have attended the conferences with St. Augustine in

* See Haddan and Stubbs, *Councils*, i. pp. 10–12, for evidence of a settled Church in Britain, with churches, altars, scriptures, discipline, holding the Catholic faith, and having intercourse both with Rome and Palestine.

† Whether his martyrdom took place during the persecution of Diocletian is difficult to determine. Haddan and Stubbs (i. p. 6) content themselves with saying "that within one hundred and twenty-five years after the last persecution (A.D. 304) a belief existed at Verulamium (St. Albans) that a martyr named Albanus lay buried near that town." Gildas (A.D. 560) mentions two other martyrs of this period at Caerleon, Julius and Aaron.

‡ See evidence of this, Haddan and Stubbs, vol. i. pp. 13–16–21.

A.D. 601), was also presumably an episcopal see for a short time in the sixth century. There is also a tradition as to a "Bishop of Wig" in early times—a place identified conjecturally with Weeg in Archenfield on the Wye—and of a Bishop of Congresbury, but there is not satisfactory evidence of either. The latter bishopric is alleged to have been transferred to Wells about A.D. 767; but the first known Bishop of Wells (a Saxon) was consecrated probably A.D. 709 (Haddan and Stubbs, i. p. 150). The Bishopric of Bangor was meant to serve the principality of Gwynedd (Venedotia), St. Asaph, the principality of Powys, St. David, the principality of Dyfed (Dimetia), including the southern half of Keredigion (Cardigan), and Llanbadarn for the northern half of the principality of Keredigion.

In the laws of Howel the Good (compiled about A.D. 928), there is mention made (bk. ii, chap. xxiv. Owen's ed. 1841) of seven bishop-houses in Dyfed (Demetia), but only one or two seem to have been identified. They appear to have been monastic houses in most cases also, as the abbots of four of them are required in the same laws to be lettered men. They are as follows:—

- I. One is Menevia, a principal seat in Cymru.
- II. The second is the Church of Ismael (Eglwys Ysmael).
- III. The third is Llan Degman
- IV. The fourth is Llan Usyllt.
- V. The fifth is Llan Teilo.
- VI. The sixth is Llan Deulydawc (? Llandeilo-lavach).
- VII. The seventh is Llan Geneu.

There were doubtless many other monastic houses in Wales before the end of the eighth century. Clynnoch Vawr is said to have been founded in A.D. 616, Llanecarvan, Llan-illtyd, Enlli (Bardsey),* and Vallis Rosina in the preceding century.

The encroachments of the West Saxons upon the Britons of North Wales (so called to distinguish it from West Wales, which meant Cornwall, Devon, etc.) went on continuously.

* This monastery is said to have been founded in A.D. 516 (Reeves, *Culdees*, p. 61; Ussher, vi. 44), and the ancient monastic discipline, akin to that of Ireland and Scotland, lingered here to a comparatively late date. Geraldus Cambrensis (*Itin. Cambrie*, ii. 6) calls the monks there in his time (1188) *Culdei*, i.e. Culdees.

Before the beginning of the seventh century, Wessex invaders had reached the Severn,* and, apart from the intervals of civil strife, the Teutonic invasion continued to proceed westward. Mercia at length became the predominant power in England, and under Offa (A.D. 777–790) the Welsh frontier was fixed at Offa's Dyke, and extended from the mouth of the Dec to the mouth of the Wye (*Annales Cambrie*, a 790). Owing, doubtless, to the increasing influence of the Mercian kingdom, the Welsh—who up to this time had maintained their isolation—adopted the Roman Easter—the North Welsh in A.D. 768, and the South Welsh in A.D. 777.

In A.D. 816 Wales became subject to Egbert (*Ann. Cambrie* and *Ang.-Sax. Chron.*, 828), and from A.D. 870, as alleged by some of our historians, the South Welsh bishops were consecrated by the Archbishop of Canterbury. However this may be, we have evidence of the existence of a Saxon bishop as Bishop of St. David's in A.D. 874, from which date, with more or less interruption, the Welsh kings did homage to the English sovereigns. The conquest of Wales by William the Conqueror, in 1081, brought about the eventual union of the Welsh with the English Church under the Archbishop of Canterbury.

Two British bishops (probably, as Haddan and Stubbs conjecture, from Cornwall or Devon) are mentioned by Bede as taking part in an ordination by the Saxon Bishop of Wessex in A.D. 664 (*H. Eccl.*, iii. 28), but the first distinct proof of a Cornish see is the Episcopate of Kenstec in the time of Archbishop Ceolnoth (A.D. 833–870). The *Anglo-Saxon Chronicle* records, under A.D. 682, that the West Welsh, that is, the Britons at the south-western portion of Britain, were driven to the sea by Kentwin of Essex—the previous boundary between the Saxons and Britons in this region having been near Bradford in Wilts in A.D. 652, and at the river Parret in A.D. 658 (*Ang.-Sax. Chron.* under these dates). The Britons seem to have recovered part of the lost ground, including Glastonbury,

* The West Saxons had conquered Bedford in A.D. 571, and after the battle of Deorham in A.D. 577, obtained possession of Gloucester and Bath. Freeman (*Old English History*, p. 39) gives a map of Britain, however, at the beginning of the seventh century, in which the conquests of Wessex, although stretching up nearly to the Dec, are flanked on the east by British territory extending to the south and east of Warwick.

in the year A.D. 683 (*Brut y Tywysogion*); but, from Willibald's *Life of St. Boniface*, it would appear that there were Saxons at Exeter in A.D. 700, sharing it with the Britons, and in A.D. 705 we have an attempt made by Aldhelm to bring the Cornish Church into conformity with the Roman Paschal rule. This western region seems to have been the scene of conflicts between Saxons and Britons until the beginning of the ninth century, when Egbert overran all Cornwall (*Ang.-Sax. Chron.*), gaining the battle of Camelford in A.D. 823, and a second victory over Cornishmen and Danes in A.D. 835, which made Devonshire an English possession. Cornwall continued, however, to exist as a separate principality from A.D. 833 till A.D. 900, subject ecclesiastically and civilly to the Saxon Church and king (Haddan and Stubbs, *Councils*, i. p. 673). Bishop Kenstec (A.D. 833-870) is described, in his Profession of Canonical Obedience to Ceolnoth, Archbishop of Canterbury (about A.D. 870), to be Bishop of Dinnurrin, a place that has been conjecturally identified with Dingerein, *i.e.* the Din* or stronghold of Geraint, and probably the modern Bodmin, or perhaps St. Germans. In A.D. 909, the see of Crediton was constituted—out of Devon and three parishes in Cornwall; but the Cornish see still continued to exist (*Leofric's Missal*, fol. 2). About A.D. 930, the Britons were driven from Exeter and confined to the west of the Tamar, and the British Bishop of Cornwall became a recognized suffragan of Canterbury. In A.D. 950 a Saxon appears as Bishop of Cornwall, and the see became merged about eighty years afterwards in that of Crediton. In 1050 the united see was transferred to Exeter, and in 1072 the first Norman bishop was appointed to it.

In Alban (Scotland) we have trustworthy evidence that the bishopric of Glasgow was founded in the middle or end of the sixth century by St. Kentigern, and the see at this time seems to have been coextensive with the old kingdom of Strathclyde (see Haddan and Stubbs, vol. ii. pt. i. p. 4). The bishops of the British Church, whether in Strathclyde, in North or West Wales, were exclusively, according to Haddan and Stubbs (vol. i. p. 142), territorial;

while those of Ireland (Scotia), Scotch Dalriada, and Pictland were subservient to the abbots, and had no specified dioceses.*

Fergus Mor Mac Earca and his brother Loarn, who were already Christians, colonized Scotch Dalriada, now known as Argyllshire, in A.D. 503, and sixty years afterwards (A.D. 563), Columba came to Hy (Iona) (see Adamnan's *Life of Columba*, and Bede, *H. Eccl.*, iii. 4). The Northern Picts were converted by Columba in A.D. 565 (Bede, *H. Eccl.*, iii. 4), and it was from Hy that missions were sent out in A.D. 635 to convert the Angles. The bishopric of Lindisfarne was then founded, and Scottish missions from this centre (in the period between A.D. 635 and 664), succeeded in converting the Middle Anglians, Mercians, and East Saxons.

Christian settlements were founded in Scotland by missionaries from Hy in the period between A.D. 563 and 597, and, among others, at the following places: Aberdeen, the Orkneys, the Island of Hinba, in Tiree, Aberdour (Aperdour), Deer, and Lismore in Argyll (Haddan and Stubbs, vol. ii. pt. i. p. 107), and also at Lochleven (Reeves, *Culdees*, p. 51).

At Kingarth (Cinnagaradh), in Bute, episcopal abbots were established in A.D. 660, and a monastery was founded at Applecross (Apercrossan) in A.D. 671 (Haddan and Stubbs, vol. ii. p. 107). After the monks of Hy had accepted the Roman Easter (A.D. 716), Abernethy became for a time the centre of ecclesiastical authority over the Northern Picts (*ibid.*, vol. ii. pt. i. pp. 115, 116). The Church and Monastery of Kilrimont (St. Andrews) was founded between A.D. 736 and 747 by Angus, King of the Picts, although there was probably an earlier foundation by St. Cainnech, the patron of Kilkenny, in the sixth century (Reeves, *Culdees*, p. 34). It seems to have been the only see in Eastern Scotland until the Abbot of Dunkeld was made, in A.D. 860, the first and last Bishop of Fortren, that is, of the region of the Southern Picts, as Abernethy was the see for the Northern Picts (*Annals of Ulster*, under A.D. 864). It was not till the reign of Alexander I. (1107-1124) that the partition of Scotland

* This "din" appears in the form "tin" in some Cornish and Welsh names, e.g. Tintagell, Tintern (= Din-Deyrn or "the Lord's Fort").

* "The distribution of the country into dioceses and parishes was practically unknown in the Celtic Church till the beginning of the twelfth century. The whole ecclesiastical fabric was constructed on the monastic foundation" (Dr. Reeves, *Culdees*, p. 28).

into dioceses began to be seriously undertaken. During that reign were founded Moray (then embracing all Scotland north of the Spey) and Dunkeld (afterwards subdivided into the dioceses of Dunkeld, Dunblane, and Argyll). The succeeding monarch, David I. (1124-1153), made further subdivisions of territory, and founded the sees of Ross,* Aberdeen, Caithness, Dunblane,† and Brechin. Argyll (Lismore, the seat of a monastery from the time of its founder, the Irish bishop, St. Moluoc, in A.D. 592, *Annals of Tighernach*) was formed out of Dunkeld about 1200 (Skene, *Celtic Scotland*, ii. pp. 365-418).

The materials bearing upon the conversion of the Irish have been collected by Haddan and Stubbs (*Councils*, etc., vol. ii. pt. 2). It appears from the original documents there cited (pp. 289-291), that there were Christians in Ireland prior to the Mission of Palladius from Rome in A.D. 431, or that of St. Patrick (about A.D. 440 according to Todd, or 397 according to Whitley Stokes, *Tripartite Life*, Introd.). The evidence of St. Patrick's having been sent from Rome is altogether negative; the Scholiast on St. Fiacc's hymn, which was composed not earlier than the latter part of the sixth century (Haddan and Stubbs, vol. ii. pt. ii. p. 360), being the first authority for it. Yet it appears, by the catalogue of Irish saints given on pp. 292-294 of Haddan and Stubbs, vol. ii. pt. ii., that Roman ecclesiastics were among St. Patrick's company. Perhaps the two bishops mentioned in the Book of Armagh (written not later than A.D. 807)—viz. Auxilius, whose name appears in Cill Usaille or Killossy, Co. Kildare, and Secundinus,

whose appellation is preserved in Domhnach Sechnall or Dunshaughlin, Co. Meath—were among the number.* Nemthor, the birthplace of St. Patrick, is generally fixed at Alclud, the modern Dumbarton, near the western end of the Wall of Antonine, which was occupied by Roman troops during the alleged period of his birth. St. Patrick is said (*Tripartite Life*, pt. ii. c. 97) to have ordained seven hundred bishops—a number which is reduced to three hundred and fifty in the above-mentioned catalogue of saints, a document, according to Haddan and Stubbs, of a not later period than the middle of the eighth century. Whatever we may think of such numbers, it may be safely assumed that bishops were very numerous in the early Irish Church. They were, as has been said, not diocesan like those of the British Church, and were often subordinate to the abbots of monasteries, when they were not, as in numerous instances, abbots themselves.

The country seems, at St. Patrick's death (A.D. 493, according to the annals), to have been covered with ecclesiastical institutions, chiefly monastic. Before the end of the sixth century, the great monasteries of Derry (Daire Calgaich), founded A.D. 545; Durrow (Dearmag), founded A.D. 546; Bangor (Beannchar), in Down, founded A.D. 558; Clonard (Cluain Eraird) in Meath, founded before A.D. 560; and Clonmacnois in King's County, founded A.D. 569;—were celebrated as centres of ecclesiastical learning. Numerous smaller monasteries were scattered over the country, many of them being ruled over by episcopal abbots. Thus we have, in the annals, records of bishops at the following churches and monasteries before the end of the seventh century:—

Aghabo (founded sixth century).	Clogher (f. 506).
Airthmuige (Armoey, f. fifth century).	Clonard (f. 552).
Ardagh (f. 454).	Clones (f. 548).
Ardbreccain (f. 650).	Clonfert (f. 553).
Ardcarne (f. 523).	Clonfad (f. 577).
Ardmore (f. fifth century).	Connor (Condere, f. before 513).
Ardstraw (f. 570).	Cork (f. 606).
Armagh (f. fifth century).	Culrathen (Coleraine, f. 540).
Bofin (I. of, f. 667).	Devenish (on L. Erne, f. 658).
Beggery Island (f. fifth century).	Down (Dun-lethglas, f. 583).
	Dromore (f. fifth century).

* Rosmarky, or Rosmarkyn, which became the cathedral of the see of Ross, was an ancient monastery and bishopric of Irish foundation (Dr. Reeves, *Culdees*, p. 45, who cites a commemoration from the Calendar of Tamlacht to that effect).

† The diocese of Dunblane was made coterminous with the earldom of Strathern, the nucleus being the ancient monastery of Dun-Blaan, founded by Blaau, an Irish ecclesiastic of the sixth century (Reeves, *Culdees*, p. 29). The cathedral of Caithness was fixed at Dornoch, which tradition makes to have been founded by the Irish saint, Finbarr, in the sixth century. "It was in the reign of David I. (1124-1153) that the great change in the framework of the Scottish Church took place. His biographer states that he found three bishoprics in Scotland but left nine. By which we are to understand that he revived and perpetuated the succession of bishops in six decayed communities. . . . He merely added a bishop to the existing societies of Brechin, Dunblane, Ross, and Caithness, while in the earlier sees of St. Andrews and Dunkeld he superseded the Kelelei (Culdees) by instituting chapters of Regular Canons" (*ibid.*, p. 30).

* This Secundinus composed a hymn on St. Patrick, which is preserved in several ancient documents, amongst others, in the Antiphonary of Bangor, a MS. dated, both from internal and external evidence, between A.D. 680 and 691 (Warren's Introd. to Facsimile Text, Henry Bradshaw Society, 1891).

Duleek (in Co. Meath, f. 488).	Killruailh (Kilroot, f. fifth century).
Emly (Imleach Jubhair, f. 526).	Leighlin (f. seventh century).
Fearr Cearbain (f. 499).	Lismore (f. 637).
Ferns (Ferna, f. 624).	Louth (f. 534).
Fore (in W. Meath, f. 630).	Monasterboice (f. 521).
Glendalough (f. before 617).	Moiville (Mag Bile, Co. Down, f. sixth century).
Inishkeen (f. 586).	Nendrum (Island Mahee, Co. Down, f. about 500).
Kildare (f. 484).	Rathshee (f. 617).
Killaloe (f. 610).	Slane (f. fifth century).
Killare (in Meath, f. 588).	Tuam (f. 498).
Killossy (Cill Usaille = Ch. of Auxilius, f. 456).	
Kilmacduagh (f. 620).	

In the eighth century, mention is made of bishops at the following places:—Aughrim (Galway) in A.D. 736, Clondalkin in 789, Clooncruff in 747, Finglas (near Dublin) in 786, Lynally in 709, "Mayo of the Saxons" in 726 (an Englishman being bishop), Rathhugh (Rath Aedh) in 788, Tallaght* (near Dublin) in 792, Trillick in 798, Trim in 741. The Monastery of Cloyne had not become a bishop's see until the next century.

The bishoprics in Ireland given on Map XI. are taken from the map prefixed to Adamnan's *Life of Columba*, edited by the late Bishop Reeves, who entitled it *Scotia ex Adamno Patri-isque Scriptis*. I have put in brackets those sees which do not appear as bishoprics until a later period than the eighth century, although most of them had an earlier existence as monasteries. Indeed, it will be seen from the list given above, which does not pretend to be complete, that abbots were often bishops also, and that Episcopal centres were thus very fluctuating. It would not be too much, perhaps, to say that anything like dioceses in the proper sense of the word were unknown in Ireland until the twelfth century.† The Irish Church maintained its ancient rule of observing Easter, etc., up to A.D. 633, when the Southern Irish accepted the Roman

* This was a Culdee (i.e. Célle Dé = Servus Dei) monastic establishment (Reeves, *Culdees*, p. 7). Its founder, St. Maclruain, died A.D. 792 (*Annals of Ulster*, under A.D. 791). It was founded twenty-four years after the institution, by Chrodegang at Metz, of his order of Canons, called at first *Frater Dominici*, and afterwards *Canonici* (Reeves, *Culdees*, p. 9). Armagh had also its monastery of Culdees, whose priors are mentioned down to the year 1574 (*Antiphony of Armagh*, MS. Trin. Coll., Dublin, quoted by Reeves, *Culdees*, p. 17). Clondalkin, Clonnaensis, Clones, and Devenish were also Culdee centres.

† Bishop Reeves (*Ecc. Antiq. of Down and Connor*, p. 136) says, "It is, therefore, reasonable to suppose that the diocesan arrangement, if any existed, was very fluctuating, according as one religious establishment started into existence, enjoying the superintendence of a distinguished head, or another sank into obscurity, or was governed by a presbyter or lay abbot."

method, which was not followed by the Northern until A.D. 704 (Bede, v. 15-22). The Irish sees of modern times, except Dublin and Limerick, can be traced back to ancient ecclesiastical centres.

The extension of Christianity from Ireland to Scotland in the sixth century had, as a result, the conversion of the greater part of England. It was from the monks of Ily, settled on Lindisfarne, that the impulse went forth which made Christian the greater part of the Teutonic invaders.

This stream of Teutonic invasion into Britain began about A.D. 440. As it spread over the country, Christianity fell away before it, and by the year 597, when St. Augustine landed in the Isle of Thanet, the whole country, with the exception of the region west of the Severn, the kingdom of Strath Clyde, Cornwall, Devonshire, and part of Somerset, was in the hands of the pagan invaders (Freeman, *Old English History*, pp. 30, 31).

Augustine, who up to A.D. 595 had been Prior of St. Andrews at Rome, landed at Richborough (Bp. of Stepney, *Augustine and his Companions*, p. 28; Haddan and Stubbs, *Councils*, etc., vol. iii. p. 3, make the landing-place Ebbsfleet) in A.D. 597, and obtained from King Ethelbert possession of St. Martin's Church, Canterbury. The king was baptized by him on June 2 of the same year, and in November following, Augustine was consecrated by Vergilius—Archbishop of Arles—"Archbishop of the English people." From A.D. 598 to 600 he prosecuted his mission in Kent, and made numerous converts. In A.D. 601, Mellitus, Justus, and Paulinus, together with Laurence and Peter, whom St. Augustine had previously sent to Rome, arrived at Canterbury, bearing a pall for the archbishop. In the following year, the meeting at St. Augustine's Oak (near the Severn, Haddan and Stubbs; near Cricklade, the Bishop of Stepney) took place, but failed in bringing the British bishops into subjection to Augustine's authority. In A.D. 604, Mellitus was consecrated to London, and Justus to Rochester, and Laurentius became St. Augustine's successor. St. Augustine died May 26, 604, and was buried at what is now known as St. Augustine's, Canterbury.

Laurence, his successor, strove (A.D. 604-619) to reconcile with Rome the British and Scotch Churches, and in the two years preceding his death, which took place in A.D. 619, had the misfortune to witness the temporary overthrow

of the mission, and the relapse of the East Saxons into paganism. Mellitus (A.D. 619-624) and Justus (A.D. 624-627) were the next Archbishops of Canterbury. During the archbishopric of the latter, Northumbria, and probably Lindsey, were converted, Paulinus being ordained bishop by Justus (A.D. 625), and the king, Edwin, baptized (A.D. 627). Honorius, the last archbishop of the original mission, was consecrated by Paulinus at Lincoln, A.D. 628. The mission in Northumbria, although attended with considerable success, had, on the death of King Edwin, and the devastation of Northumbria by the heathen King of Mercia, Penda, to be abandoned in A.D. 633-634. A little later (A.D. 636) the conversion of East Anglia was accomplished by Felix, a Burgundian bishop, who had received his mission from Archbishop Honorius, and who, as Haddan and Stubbs remark (*Councils*, vol. iii. p. 89), was probably connected with the Irish Burgundian Mission of Columbanus, and with Sigbert during his exile. Wessex was converted, first, by an independent Italian mission under Birinus (A.D. 634), and finally by a Gallican bishop from Ireland, Agilbert (A.D. 650) (Bede, iii. 7), the city of Dorchester in Oxfordshire being made the bishop's see. Winchester Cathedral was built within the newly-converted area in A.D. 648, two years before the death of Birinus. Northumbria was reconverted by Aidan, of the Scoto-Irish Mission, in A.D. 635-651, and two years afterwards the Middle Angles, the Mercians, and the East Saxons were brought to the faith by the same mission (see Bede, *H. Eccl.*, iii. 21, 22).

Haddan and Stubbs (*Councils*, etc., iii. p. 106, note) say, in a note upon the Council of Whitby (held before July, 664, for the purpose of bringing the Scoto-Irish bishops into agreement with Rome as to the time of keeping Easter, etc.), that "the whole of England, except Kent, East Anglia, Wessex, and Sussex, was, at the beginning of A.D. 664, attached to the Scottish communion; and Wessex was under Wini, ordained in Gaul and in communion with British bishops (Bede, *H. Eccl.*, iii. 28). Sussex was still heathen. So that Kent and East Anglia alone remained completely in union with both Rome and Canterbury."

Bede (iii. 20) relates how the East Saxons had relapsed into idolatry after the death of Cedd,

and were reconverted by Jaruman, Bishop of Mercia, who was one of the line of bishops in communion with the Scottish Bishops, and himself of Scottish ordination (see Haddan and Stubbs, *Councils*, etc., iii. p. 109).

It was during the Archbishopric of Theodore (A.D. 668-690) that the Church in England was brought into one communion under the supremacy of Canterbury—the Roman rule of Easter, together with the Roman customs, having been generally accepted. The Council of Hertford (A.D. 673)—the first Council of the English Church—settled its organization, and the division of dioceses throughout all England, except those of Wessex, Kent, and London, followed (Haddan and Stubbs, *Councils*, iii. pp. 114 *et seq.*).

It was during the time of Theodore that Sussex was converted (A.D. 681-686), and the people of the Isle of Wight in the latter year Bede (*H. Eccl.*, iv. 13) tells us that the Scottish mission had to some extent occupied the ground already. The English Church being now organized, began to think of its pagan kinsfolk, and missions to the Saxons and to Friesland were undertaken respectively by Victbert (Wigbert, A.D. 690) and Willibrord (A.D. 692), by Winifrith (St. Boniface, A.D. 718), Leofwin or Lebwin (d. 770), and by Willihad in A.D. 765-774.

It is worthy of note that a small foundation by a certain Maelduf, a Scotie monk, had survived the vicissitudes of the Church in Wessex, and was raised into a considerable abbey (Malme's, *i.e.* Maelduf's bury) by Aldhelm in A.D. 675.

"Glastonbury" (as Haddan and Stubbs say, iii. 164) must have been British territory until between A.D. 652 and 658; and there seems little doubt that the West Saxon Christians at the time of its conquest allowed the monastery which they found there to continue.

The account of the division of the Bishopric of Mercia into five dioceses, as given by Florence of Worcester, is discussed by Haddan and Stubbs (*Councils*, iii. pp. 127 *et seq.*). It seems clear that Worcester, Lichfield, Leicester, Lindsey (with the see at Sidnacester, Stow), and Hereford were then founded. Wessex was divided in A.D. 705 into two dioceses, with their sees at Winchester and Derchester respectively. The diocese of East Anglia had been previously divided by Archbishop Theodore (A.D. 673) into two sees, Dunwich and Elmham.

The following is a list of the earliest bishoprics in England after the coming of St. Augustine up to the eighth century, with dates of their foundation:—

	A.D.
Kent (Canterbury)	597
London	604
Rochester	604
Wessex (Dorchester (Oxon.) and Winchester)	634
East Anglia (Dunwich)	636
Winchester	648
Essex (Ythancaester) [merged in London]	653
Mercia	656
Northumbria (York)	664

During the period between A.D. 673 and 681 all the foregoing dioceses, with the exception of Kent, London [Essex], and Wessex, were divided: Northumbria, in A.D. 678, into York, Hexham, and Lindisfarne; East Anglia, in A.D. 673, into Dunwich and Elmham; Mercia, in A.D. 679, into five (according to Florence of Worcester), viz. Worcester, Lichfield, Leicester, Sidenacester (or Lindsey, now (?) Stow in Lincoln), and Dorchester (Oxford). Haddan and Stubbs have some hesitation in regarding Dorchester as in Mercia at this period (*Councils*, i. 129), and are inclined to substitute Hereford for it, which was founded at this time. Sherborne was founded in A.D. 705, and Selsey in A.D. 709.

In A.D. 735 York was erected into an archbishopric with an ecclesiastical province, embracing the sees of the Northumbrian kingdom, York, Hexham, Lindisfarne, and Whithorn (now Whithorn). When King Offa of Mercia had conquered, in A.D. 787, Kent, Essex, and East Anglia, Lichfield was made, at the Council of Cealchythe (Chelsea), into an archbishopric, including Hereford, Worcester, Lindsey, and Leicester within its jurisdiction, but the Council of Cloveshoo abolished it in A.D. 803.*

When Christianity was first introduced into Britain and Ireland, monasticism, which had been brought originally from Egypt, was spreading throughout the West. The lingering effects of the persecution, the disturbed state of

* The Danish invasion disturbed the ecclesiastical divisions to a considerable extent. Hexham, Leicester, Sidenacester, and Dunwich disappeared never to be revived. In the tenth century the former sees of Lindisfarne and Hexham were made into the new diocese of Durham. The old dioceses of Sidenacester and Leicester, together with Dorchester, were at the same time merged in one large diocese, with its bishop-stool at Dorchester (Oxon.). Dunwich was swallowed up in Elmham. Winchester had Berkshire and Wiltshire taken from it to make the new diocese of Ramsbury. From Sherborne, Wells and Crediton were carved out in A.D. 909.

society, and the antagonism of the pagan people made the solitary cell, or the isolated Christian community, a welcome refuge for those who wished to serve God in peace; and we have satisfactory evidence of the existence of such refuges in various parts of Europe at an early date. Cassian (circa 350-440), who was among the first to transplant the rules of the Egyptian monks into Europe, founded two monasteries at Marseilles, and knew of the existence of others at the Stoechades Islands—probably referring to the Lerinensian Islands which lay further east—and elsewhere in Gaul. The pagan poet, Rutilius (A.D. ...), laughs at the sordid lives of the monks on the islands of Capraria and Gorgona near Corsica. Sulpicius Severus (fl. A.D. 392), in his life of St. Martin, tells of this saint's erecting a monastery near Poitiers (A.D. 362), and of his founding the great monastery (Marmoutiers) near Tours (*Vita Martini VII.*). In his epistle to Bassula, Sulpicius Severus also relates that two thousand monks attended St. Martin's funeral (A.D. 397, according to Gregory of Tours). The traditional connection of St. Martin with the first introduction of Christianity into Britain has been already referred to (p. 38), and it is a natural assumption that the monastic character of the early Celtic Church was derived from this source.

The fact that St. Martin established monasteries—probably little more than cells—near great cities—Milan and Poitiers, for instance—is curious, taken in connection with the first sentence of the Rule of St. Columba (printed in the Appendix to Dr. Reeves's *Visitation of Primate Colton*, 1387, pp. 109 *et seq.*): "Be alone in a separate place near a great city, if thy conscience is not prepared to be in common with the crowd."

Bede (*Hist. Eccl.*, iii. 25) mentions the Rule and Preecepts (*regulam et precepta*) of Columba; and although Dr. Reeves is inclined to doubt, from the diversity of monastic practice, the existence of any written Rule of Columba at this time, the document just quoted, which he printed from a manuscript in the Burgundian Library of Brussels, shows that something of the kind had been handed down from an early date. Dr. Reeves prints also in his monograph on the Culdees the Rule of the C  le D  , both in a metrical (from a manuscript in Trinity

College Library, Dublin) and prose form (from the *Leabhar Breac*, pp. 82-97). Although there was great diversity in the so-called "Rules" of early Celtic monasteries (see Ussher's *Sylloge*, in vol. iv. p. 500, of his works), we cannot be far wrong in assuming that at the time of the coming of St. Augustine there were at least two prevailing systems in Britain and Ireland—that of Columba and that of the Culdees. St. Augustine introduced the Rule of St. Benedict (born at Nursia, A.D. 480), perhaps in a modified form, and the monasteries in Britain and Ireland, up to the end of the eighth century, may be distributed among the three Orders named. The monasteries, founded from Lindisfarne, probably followed the Columban Rule—at least until the end of the seventh century—and we have evidence of the existence of Culdees, who were a kind of Celtic Canons Regular, at York, as serving the cathedral there in A.D. 936 (see the passage, summarized from Dugdale [vol. vi. pt. ii. p. 607, London, 1846], by Dr. Reeves, in his monograph on the Culdees, p. 59). Dr. Reeves, following Lingard (*Hist. Anglo-Saxon Church*, ch. xiii. vol. ii. p. 294, ed. 1845), finds evidence also of Culdees at Canterbury in the time of Ethelred (*Culdees*, pp. 60, 61). The following list, drawn up from Bede, the *Codex Diplomaticus*, the *Cartularium Saxonicum*, *Lives of Saints*, etc., gives the chief monastic institutions in England up to the end of the eighth century, with their approximate foundations. Those with the mark [B] against them were known as Benedictine monasteries at the time of Domesday, 1088.

	A.D.
Abingdon [B]	675
*Acle (? Akeley, Staffordshire)	7th century
Amesbury [B]	600
Bardney [B]	7th century
Barking [B]	7th century
Bath [B]	676
Bedrichsworth (Bury St. Edmunds) [B]	630
Beorcles (Berkeley)	8th century
Bosham	681
Bredon	761
Caistor	650
Canterbury (St. Peter and St. Paul) [B]	605
Carlisle [B]	686
Chertsey [B]	678

	A.D.
Clive (Gloucester) [B]	790
Cnobheresburg (Burgh Castle)	circ. 637
Congresbury	? 474
Crowland [B]	714
Dacor	7th century
Deerhurst	716
Derauda (Bede)	714
Dereham	650
Dover	640
Ely (Elga, Bede) [B]	673
Evesham [B]	714
Finchale (Paegnalech)	7th century
Fladbury	691
Folkestone	630
Gateshead	7th century
Gedding—Gilling (Yorkshire)	659
Glastonbury [B]	5th century
Gloucester (St. Peter's) [B]	680
Hacanos (Bede)	7th century
Hartlepool	7th century
Hexham	674
Ikanho (Boston)	654
Ithancester (Ythancester, Bede)	630
Jarrow [B]	684
Kempsey	799
Kidderminster	736
Lastingham (Læstingæ)	648
Leominster	660
Liminge	633
Malmesbury [B]	675
Medeshamstede (Peterborough) [B]	655
Nutschilling (Nursling, Hants)	700
Oundle	711
Oxford (St. Frideswide) [B]	735
Partney	7th century
Pershore [B]	689
Petrocstow	6th century
Peykirk	8th century
Reculver	669
Redbridge (Hants) (Hreutford)	680
Repton (Derby)	660
Ripon	658
Rochester [B]	600
St. Albans [B]	793
St. Mary's (York)	732
St. Mildred's (Isle of Thanet)	670
Selsey	681
Sheppey Minster	675
Sherborne [B]	671
Stamford	658
Stone (Staffordshire)	670
Stratford-on-Avon	703
Streoneshalch (Whitby)	650
Tetbury (Gloucester)	680
Thanet Minster	7th century
Tewkesbury	715
Thorney (Cambridge) [B]	682
Tilbury	630
Tinnmouth (Northumberland)	633
Walton (Yorkshire)	686
Wearmouth [B]	674
Wedon (Northamptonshire)	680
Wenloch	680
Westminster [B]	604
Whitby (see Streoneshalch)	656
Wilton [B]	773
Winborne	713

* Haddan and Stubbs (*Councils*, i. 439) think this place was on the south, and refer to a note of the tenth century mentioning an A'cle in Wessex; but see also *ibid.*, p. 464, note.

Winchcombe	...	...	...	...	A.D.
Winchester [B]	...	...	...	...	787
Withington (Worcester)	...	...	...	...	646
Worcester [B]	...	...	...	...	7th century
					8th century

MAP XI.—The British Isles, with the Ecclesiastical Provinces. 1066—1540.

THE Norman Conquest in 1066 brought England out of its insular isolation, and made it in more than one sense an integral part of Europe. For five centuries it had contented itself with its own internal development, and gave but slight heed to the secular and ecclesiastical changes going on in continental Europe. Its national character was now largely modified by the introduction of feudalism, and its ecclesiastical and political exclusiveness and independence began to give way in face of the wider interests opened up by its new continental connections. The papacy, which had been steadily gaining ground amid the dissensions of the European powers, profited by the conquests of one of its adherents in asserting a larger authority over the ecclesiastical institutions in the British Isles. The immediate result of the conquest was to substitute in England foreign ecclesiastics—accustomed to obey the Pope—for the semi-independent and native ecclesiastical authorities. The Common Law was replaced in all ecclesiastical cases by the Canon Law, which made the Pope the supreme arbiter in place of the king, and by the feudal system the bishops became great temporal barons as well as spiritual lords. Such a state of things led irresistibly to an antagonism between the rulers of the Church and the rulers of the State, and the conflict between William II. and Archbishop Anselm, and that of Henry II. with Thomas Becket, were issues which flowed naturally from the new conditions. The secular authority had, in the end, to bow before the spiritual, and Henry II.'s public penance at the tomb of his murdered archbishop was an open testimony to the victory of the Church. The victory of the Church was still further secured when King John submitted to the Pope in 1213, and received back from him, as a feudal vassal, the

kingdoms of England and Ireland, which he had surrendered to the Roman pontiff.

The Norman prelates and abbots set to work (1075–1088) to render the cathedrals and abbeys of England something like those that they left behind them in Normandy, and an age of building set in, of which we see still some of the magnificent results in the Norman work of many of our great ecclesiastical structures. New monasteries, endowed by the Norman barons, sprang up all over the land, and the parish churches participated in the general movement in favour of more worthy temples for God's worship. As a result of the rivalries of the Archbishops of Canterbury and York, the primacy of England was finally decided in favour of the former, and their respective provinces more clearly defined. Two new dioceses—Ely and Carlisle—were formed—one in each province; but, although there was a dislocation of the seats of the bishops, there was little or no change of diocesan limits.

In the province of Canterbury, Thetford, which arose in 1075 out of the former dioceses of Elmham and Dunwich, was transferred in 1094 to Norwich. Chester, and then Coventry, took for a time the place of Lichfield, but before long the joint title of Coventry and Lichfield came into use. Chichester, in 1075, took the place of Selsey. Sherborne, which had been joined to Ramsbury in 1058, was now made (in 1075) into Old Sarum, which merged into New Sarum in 1218. Dorchester, which had been transferred to Lincoln in 1095, had a new diocese, Ely, carved from it in 1109. Bath was substituted for Wells in 1075, but the joint title, "Bath and Wells," was not used until nearly the middle of the thirteenth century. Exeter took the place of Crediton and St. Germans in 1049. Bangor (1092), Llandaff (1107), St. David's (1115), and St. Asaph (1143) received Norman bishops, who were suffragans of Canterbury.

In the province of York, Carlisle was made a new bishopric, in 1133, out of the lands which had been won by William Rufus from the King of Scots.

The province of CANTERBURY contained, in the twelfth century, the following bishoprics:—St. Asaph's, Bangor, Llandaff, St. David's, Bath ("and Wells" from the thirteenth century), Chichester, Coventry and Lichfield, Exeter,

Ely, Hereford, London, Lincoln, Norwich, Rochester, Salisbury, Winchester, and Worcester. There were added in 1541 Gloucester and Peterborough, in 1542 Bristol, and in 1545 Oxford. Westminster existed only from 1540 to 1550.

The province of YORK, up to the end of the twelfth century, claimed jurisdiction over the country from the Humber to the farthest bounds of Scotland (*Con. Lond.*, 1075); but these claims were never allowed by the Scottish bishops, except, for a time, by the Bishop of Whithorn, who accepted the Archbishop of York as his metropolitan, the remaining suffragans of York being the Bishops of Carlisle and Durham. Chester, made out of Cheshire, Lancashire, and part of Yorkshire in 1541, was then added to the province.

Scotland was declared in 1188, by Pope Clement III., to be immediately subject to Rome. In 1472 Sextus IV. erected St. Andrews into an archiepiscopal and metropolitan see, with all the other bishops as suffragans, including Galloway (Whithorn), the Isles, and Orkney. Sodor (Sudreyar, the Southern Islands) and Man received bishops from Norway from 1154 until the middle of the fifteenth century.* Orkney was acquired from the Archbishop of Trondjem in Norway in 1468. In 1492 Innocent VIII. erected Glasgow into an archbishopric, with metropolitan rights over Dunkeld, Dunblane, Galloway, and Argyll. Not long after (date uncertain) a further arrangement of the two provinces was made. Dunkeld and Dunblane were restored to St. Andrews, and the Isles were given to Glasgow (see Grub, i. 376, 388). Man was transferred to York in 1548.

The provinces of IRELAND.—Mansi (xx. p. 951) speaks of a Council held in Ireland in 1097, at which the Archbishop of Canterbury was recognized as the primate of the country. But this is not only in direct opposition to the testimony of the native historians, but is also hardly in keeping with the relations—or, rather, absence of relations—between England and

Ireland at this time. In the year 1152, John Paparo was sent to Ireland by Pope Innocent III. as legate. He brought with him four palls, which, at a Council held at Kells (?) in the same year, were assigned to the Archbishops of Armagh, Dublin, Cashel, and Tuam. Sir James Ware (*History of the Bishops of Ireland*, Harris's Ed. ch. xvi.) quotes from the *Census Cameralis* a list of the suffragans of each province at the time. Given in modern names they were as follows:—

Under the Archbishop of Armagh—

Down.	Ardagh [<i>ad. Conmaicne</i>].
Connor.	Raphoe.
Louth [Oriol or Clogher].	Rathlure.
Clonard.	Duleek.
Kells.	Derry.

Not long after the English conquest (1172), Clonard, Kells, and Duleek were united to form the diocese of Meath. Rathlure was united to Derry. Oriol or Clogher was united with Louth, and continued to exist under the name of Clogher till it was merged, in the thirteenth century, in Armagh but afterwards revived. Down and Connor were united in the fifteenth century. Dromore does not occur in this list, but a bishop of this see appears in 1227 (Ware, p. 259). Clonmacnois was transferred to this province from Tuam. It was united to Meath in 1568. Kilmore appears as a bishopric of the province in 1453.

Under the Archbishop of Dublin—

Glendalough [annexed to Dublin in 1214 (Ware)].
Ferns [this and Leighlin have formed one united diocese since 1600].
Ossory.
Leighlin.
Kildare.

Under the Archbishop of Cashel—

Killaloe.
Limerick.
Inis Cathy (Scattery Island) [divided between Limerick, Killaloe, and Ardfer after 1172].
Kilfenora [transferred to Tuam after 1660].
Emly [annexed to Cashel after 1660].
Roscrea [annexed afterwards to Killaloe].
Waterford [united to Lismore in 1363].
Lismore.
Cloyne.
Cork [united first with Cloyne (1431) and with Ross (1583)].
Ross.
Ardfer [annexed, together with Aghadoc, to Limerick after 1660].
Aghadoc [annexed to Ardfer].

* As stated on p. 33, all the bishoprics in Norway, etc., were placed by Innocent II. (1133) under the Archbishop of Hamburg-Bremen. This accounts for a note kindly sent me by the Bishop of Edinburgh—to whom I am otherwise indebted—that the Archbishop of Hamburg claimed for a time jurisdiction over Orkney.

Under the Archbishop of Tuam—

"Mayo of the Saxons" * [annexed afterwards to Tuam.]

Killala [joined to Achonry since 1607].

Roscommon [incorporated afterwards in Elphin].

Clonfert [united with Kilmaedugh since 1602].

Achonry.

Connacnois [transferred to Armagh and united to bishopric of Meath in 1568].

Kilmaedugh.

Elphin [a. Siol Murray, appears as a bishopric in 1136, and from 1168 onwards].

Enaghidun [a. Tir Briuin, appears also as a bishopric in this province as late as 1201, but was transferred to Tuam in the thirteenth century].

Dunstan (A.D. 924-988) is represented as an opponent of the secular clergy, and is accused of ousting them from the cathedral churches to fill their places with monks. In the Preface to *The Memorials of St. Dunstan*, by Bishop Stubbs, this accusation is fully examined. It is clear that the revival of discipline at this period was needed, and that monasticism was the best means at hand of carrying it out. It was not without cause that the two great monasteries at Winchester, beside Chertsey and Milton, were wrested from the seculars, and that Ely, Peterborough, and Thorney followed suit (A.D. 964). As Bishop Stubbs says, "A monastic mission system was necessary for the recovery of middle England from the desolation and darkness which had been brought upon it by the Danes." With the coming of the Normans, there was something of a reversal of this procedure. The cathedrals at the Conquest were divided between the Augustinian Canons Regular and the Benedictine monks. The following belonged to the former: York, London, Lincoln, Sarum, Exeter, Wells, Lichfield, Hereford, Chichester, St. David's, Llandaff, Bangor, and St. Asaph. The Benedictines held Canterbury, Winchester, Ely, Norwich, Worcester, Rochester, Durham, and Carlisle. The new foundation cathedrals of Oxford, Gloucester, Chester, Peterborough, and Bristol had also been Benedictine.

The following series of maps, adopted from the *Valor Ecclesiasticus*, temp. Henry VIII., will

* So called from the foundation of a monastery there in A.D. 665, by Colman of Lindisfarne, who, refusing to accept Roman customs at the Synod of Whitby, retired to this region with thirty Saxon monks. It appears as a bishopric in A.D. 726 (see p. 41).

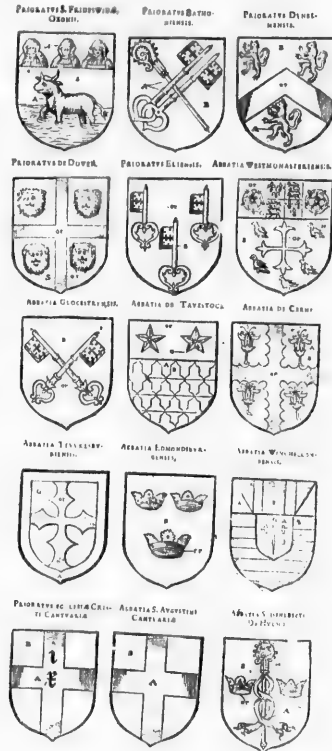
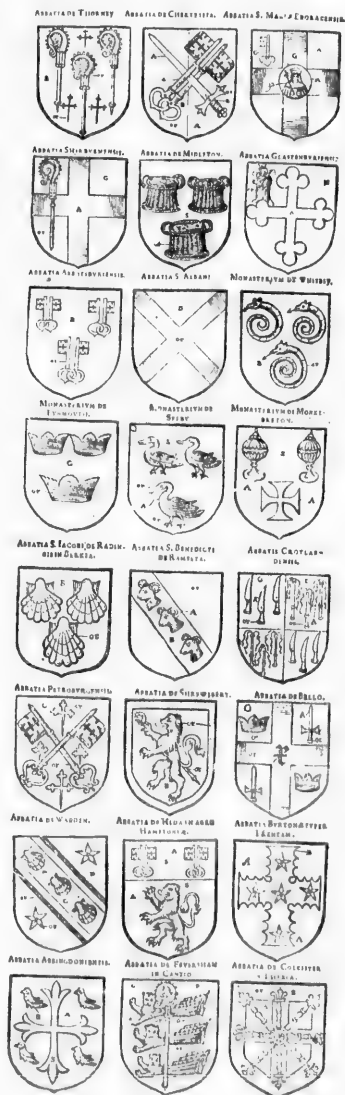
serve to show the ecclesiastical divisions at this time, and to indicate the monastic houses in the country immediately before their dissolution. The richest and most numerous of the latter were those under the rule of St. Benedict.

The principal Benedictine houses were—

Glastonbury, Bath, Westminster, Worcester, Evesham, Pershore, Amesbury, Malmesbury, Wilton, Hyde, St. Swithun's (Winchester), Wherwell (Hants), Wintney (Hants), Romsey (Hants), St. Albans, Hertford, Bynham (Norfolk), St. Augustine's (Canterbury), Folkestone (Kent), Sheppey (Kent), Rochester (Kent), Maltinge (Kent), Liminge (Kent), Reculver (Kent), Crowland, Spalding, Ely, Abingdon, Shafton, Sherborne, Shaftesbury, St. Ives, Hulme, Peterborough, Newcastle, Athelney, Muchelney, Clyve, Bury St. Edmund's, Eye (Suffolk), Redlingfield (Suffolk), Campsey (Suffolk), Bungay (Suffolk), Wangford (Suffolk), Chertsey, Southwark, Coventry, Godstow (Oxford), Eynesham (Oxford), Elnestone (Beds.), Beaulieu (Beds.), Burnham (Bucks.), Ankerwich (Bucks.), Snelshul (Bucks.), Missenden (Bucks.), Little Marlow (Bucks.), Ivingho (Bucks.), St. Peter's (Gloucester), Chatteris (Camb.), Denny (Camb.), Ikelington (Camb.), Waterbech (Camb.), Hummerston (Lincs.), Bardney (Lincs.), Stanfield (Lincs.), Stamford (Lincs.), Wymondham (Norfolk), Beeston (Norfolk), Waburn (Norfolk), Lynn (Norfolk), Yarmouth, Aldeby, Dereham, Norwich, Thorney (Camb.), St. Werburgh's and St. Mary's (Chester), Birkenhead (Chester), Penwortham (Lancs.), Holland (Lancs.), Langley (Leics.), Clerkenwell (London), Stratford at Bowe, Nuneaton (Warws.), Alcester (Warws.), Wroxal (Warws.), Pynley (Warws.), St. Dogmaels (St. David's), Talley Abbey (St. David's), Margan (Llandaff), Abergavenny, (Llandaff), St. Peter's (Shrewsbury), York, Selby, Kelling, Wilberfors, Malvern, Tavistock, Cerne, Tewkesbury, Winchcombe, Reading, Hurley (Berks.), Abbingdon, Wallingford, Ramsey, Battle, Boxgrove, Walden, Burton-on-Trent, Colchester, Middleton, Abbotsbury, Whitby, Tynemouth, Selby, Monkoreton, St. Frideswides (Oxford), Tywardreth (Cornwall), St. Petrock's (Cornwall), Armethwait (Camb.), Ottery (Devon), Exeter, Durham, Jarrow, Finchale, Wearmouth, Tynemouth, Barking (Essex), Hatfield (Essex), Colne (Essex),

Prettywell (Essex), Monmouth, Hereford, Leomster, Ewyas, and Cresswell (see Rayner's *Apostolatus Benedict. in Anglia*; Douai, 1626, and Dugdale's *Monast. Anglicanum*).

Rayner (*op. cit.*) gives the following arms of some of the Benedictine houses :—



The Reformed Benedictines, or Cluniacs, had houses in the following places :—

Barnstable, Stainesgate (Essex), Clifford (Heref.), Horton (Kent), Feversham, Thetford (Norfolk), Bromholme (Norfolk), Westacre (Norfolk), Castleacre (Norfolk), Rainham (Norfolk), Slevesholm (Norfolk), Northampton, Daventry, Lenton (Notts.), Blythe (Notts.), Wenlock (Salop.), Montacute Abbey (Somerset), Dudley (Staffs.), Lewis (Sussex), Bermondsey (Surrey), Farleigh (Wilts.), Arthington (Yorks.), Monkbarton (Yorks.), Pontefract (Yorks.).

The Cistercians had the following religious houses :—

In England—

Waverley, Tintern, Rievaulx, Garendon, Fountains, Ford Abbey, Warden (Lincs.), Thame, Bordesley (Worcs.), New Minster (Durham), Kirksted (Lincs.), Kirkstall, Louth Park, Kingswood (Gloucs.), Whiteland (Wales),

Cumhir (Wales), Revesby, Pipewell, Woburn, Boxley, Dore (Heref.), Vaudey (Lincs.), Bitlesden, Bruerne, Roche Abbey, Saltrey, Furness, Neath (Wales), Quarr Abbey (Isle of Wight), Basingwerk (Wales) Combermere, Calder Abbey, Rushen Abbey (Isle of Man), Swineshead, Stratford (London), Bildewas, Buckfastleigh, Byland, Coggeshall, Sawley, Rufford, Mereval, Sibton, Joraval (Jerveaulx), Combe Abbey (Lich.), Melsa (Meaux, Yorks.), Stanley (Salisbury), Flexley, Holm Cultram, Tilty (Essex), Stoneley (Warws.), Strata Florida (Wales), Stratmargel (Wales), Bindon (Dors.), Whalley, Robert's Bridge, Crokesden (Staffs.), Aberconway (Wales), Caerleon, Kemmer Abbey (Wales), Vallis Crucis (Wales), Dunkeswell, Beaulieu, Mendham, Grace Dieu (London), Hayles, Valley Royal (Chesh.), Rowley Regis.

In Scotland—

Melrose, Newbottle, Kinloch, Dundrainen, Coupar, Glenluce, Culros, Deer, Balmerino, Dulce Cor.

In Ireland—

Mellifont, St. Mary's (Dublin), Boyle, Nenagh, Baltinglas, Shrute, Inislounagh (co. Tip.), Newry, Odorney, Fermoy, Ardstraw, Jierpont, Dunbrody, Abbey Leix, Kilcooly, Inch, Monasterrean, Knockmoy, Grey Abbey, Corcumroe, Kilshanny, Cumber, Kilbeggan, Hore Abbey.

These were all founded between 1129 and 1281 (see Ianauschk, *Originum Cisterciensium*, tomus i., Vienna, 1877).

The chief Carthusian religious houses in England were—

Whitham (in Somerset), Henton (Wilts.), Charterhouse (London), Fair Valley (Notts.), St. Anne (Coventry), Kingston-on-Hull, Mount Grace (Yorks.), Epworth (Lincs.), Sheen (1514, Surrey) (see Guigone, *Statuta Ord. Cartusiensis*, etc., Basil, 1510).

HOUSES OF THE CANONS REGULAR OF ST. AUGUSTINE.

The Canons Regular lived in community like the monks, and followed a Rule taken from the 109th Epistle of St. Augustine. According to Helyot they were called monks until the eleventh century. Dugdale (*Monast. Anglic.*) gives an account of the foundation of their houses in these islands, grouping under the name of Austin Canons, the Hospitallers, the Templars,

the Gilbertines, Premonstratensians, and Mercurines or Trinitarians.

The following is the list of the Canons Regular in England:—

Dover, Bodmin, St. Germans (Cornwall), Plymton, Waltham (Essex), Pentney (Norfolk), Walsingham, Thremhale (Essex), Huntingdon, St. Oswald's (Gloucester), Barnwell (Camb.), Nostell (Yorks.), Bredon (Leics.), Hurst (Lincs.), Colchester, Haghmon (Salop.), St. James (Northampton), Worksop, Felley (Notts.), Llanthony (Wales), Carlisle, Dunmow, Holy Trinity (London), Taunton, Hastings, St. Mary Overy (Southwark), Bristel (Norfolk), Cirencester, Hexham, Studley (Warws.), Landa (Leics.), Thurgarton, Drax (Yorks.), Marton (Yorks.), Bolton, Kirkham (Yorks.), Launceston, St. Denis (Southampton), Ledes (Kent), Haselbury (Somerset), Kenilworth (Warws.), Stone (Staffs.), Dunstable, Southwick (Hants), Merton (Surrey), Osney near Oxford, Routon (Staffs.), Pynham (or Calcetum) near Arundel (Sussex), Lilleshill (Salop.), Gisburn (Yorks.), Scarthe (Yorks.), Nutley (Bucks.), Bissemède (Beds.), Bridlington, St. Bartholomew (Smithfield, London), Wartria (Yorks.), Twynham (Christ Church, Hants), Heringham (Sussex), St. Osythe (Essex), Ixworth (Suffolk), Norton (Chester), Newburgh (Yorks.), Hode (Yorks.), Egleston (Durham), Dorchester (Oxford), Thornton (Lincs.), Brumore (Wilts.), Harewold (Beds.), Brinkburn (Northumb.), Ley (Exon.), Bruton (Somerset), Bradenstoke (Wilts.), Nocton (Lincs.), Wigmore (Heref.), Thornholm (Lincs.), Darley (Derby), St. Augustine (Bristol), Coxford (Norfolk), Brunne (Lincs.), Newenham (Beds.), St. Radegund's (Kent), Kyme (Lincs.), Butley (Suffolk), De Novo Loco near Guildford (Surrey), Berliz (Somerset), Wombrigg (Salop.), Caldwell (Beds.), Tunbridge (Kent), Anglesey (Camb.), Trentham, Warmley (Heref.), Royston (Camb.), Rowcester (Staffs.), Erdbury (Warws.), Poghele (Berks.), Cumbwell (Kent), Wospring (Somerset), Marlborough (Wilts.), Ivychurch (Wilts.), Buckenham (Norfolk), Cold Norton, Osulveston (Staffs.), Thorksey (Lincs.), Repingdon (Derby), Caermarthen, Wikes (Essex), Burcester (Oxford), Hartland (Devon), Helaghe (Yorks.), Canons Ashby (Northants), Haverfordwest, Woodham (Essex), Ipswich, Finneshead (Northants), Keynsham (Gloucs.), Cartmel, Lesnes (near Rochester), Burscough

(Lancs.), Staverdale (Somerset), Dodford (Worcs.), St. Mary (Leicester), Grimsby, St. Thomas the Martyr (Staffs.), De Novo Loco (Notts.), Hickling (Norfolk), Stoneley (Hunts.), Moberley (Chester), Spiney (Camb.), Motesfont (Southampton), Frithelstoke (Devon), Wroxton (Oxford), St. Mary de Pré (Norfolk), Acornbury (Heref.), Bilsington (Kent), Bradley (Leics.), Michelham (Sussex), Ratlinghope (*al.* Ratlinghope, Salop.), Ravenston (Lincs.), Glannauch (North Wales), Chetwood (Bucks.), Lacock (Wilts.), Selburn (Hants), Kirkby (Leics.), Ashridge (Bucks.), Reigate (Surrey), Haltemprise (Yorks.), Badelesmere (Kent), Marstoke (Warws.), Bustlesham or Bisham (Berks.), Flanesford (Heref.), Edindon (Wilts.), Dertford (Kent), Syon Monastery and Nunnery (Middlesex), Flixton, Hempton, Woodbridge, Lyes (Essex), Northampton, Ulvescroft (Leics.), Canonleigh (Devon), Shelbrede (Sussex), Torpington, Markeby.

The Canons Hospitallers had houses in the following places:—

St. Leonard's (Yorks.), Carman's Spittel (Yorks.), St. Gregory (Canterbury), Brackley (Northants), St. Julian's near St. Alban's, Ripon (Yorks.), St. Ciles (London), St. Mary of Bethlehem (Bishopsgate), St. Bartholomew (Smithfield), Holy Innocents (Lincoln), Ilford (Essex), St. Peter's (York), St. Mary Magdalene (Colchester), St. John and St. Leonard (Aylesbury), Barton Lazars (Leics.), St. Giles extra Londoniam, St. James's (Westminster), Tanridge (Surrey), St. John Baptist (Stamford), Santingfeld near Whitsand, Scarborough, St. Giles (Salop.), Romenal (Kent), St. Bartholomew (Oxford), Maiden Bradley (Wilts.), St. Thomas the Martyr (Hacon, London), St. John Baptist (Lynn), St. Mary Magdalene (Lynn), Kynewaldgraves (Yorks.), St. Margaret's (Hunts.), Hornchurch (Essex), Herbaldun (Kent), St. Sepulchre's (Hedon, Yorks.), Havering (Essex), Ellesham (Lincs.), St. Mary (Dover), Conyngshead (Lancs.), St. John Baptist (Coventry), Bridgewater, Bridgnorth, St. John's (Wells), Strood (Kent), Sherburn (Durham), Sutton (Yorks.), Marlborough, St. Laurence (Bristol), Buckland (Somerset), St. Thomas (Southwark), Domus Dei (Southampton), Sandon (Surrey), Rouncevall, near Charing (London), St. John (Oxford), De Novo Loco (Stamford), St. John Baptist (Nottingham), St. John Baptist (Ludlow),

Lechlade (Gloucs.), Ledbury (Heref.), St. Leonard (Leics.), Langridge, Gaunt or Billeswick near Bristol, Glanford Bridge (Yorks.), St. Bartholomew (Gloucester), Gretham (Durham), Estbridge (Canterbury), Bolton (Northumb.), Basingstoke, St. Katherine at the Tower (London), St. John Baptist (Exeter), St. Paul (Norwich), St. Giles (Norwich), Pontefract (Yorks.), Elsing Spittel (London), Barking near the Tower (London), St. Mary (Leicester), Hythe (Kent), Holbech (Lincs.), St. Nicholas (York), Bowes (Guernsey), Wolverhampton, Holy Trinity (New Sarum), Knolls Almshouses, Pontefract, Okeham (Rutland), Donnington (Berks.), Newcastle-on-Tyne, Ewelme (Oxford), Sherborn (Dorset), Bocking (Essex), Todington (Beds.), Richmond (Yorks.), Dertford (Kent), Holy Cross (Winchester), Stokfaston (Leics.), Heightesbury (Wilts.), Savoy (London).

The Knights Hospitallers of St. John of Jerusalem (founded 1104) had their chief house at Clerkenwell, London.

The Knights Templars, before their dissolution in 1307, had vast possessions in the country, and preceptories at several places, their head-quarters being the New Temple, London.

The Order of the Holy Sepulchre had houses at St. Sepulchre's, Warwick, and at Thetford (Norfolk).

The Canons of the Premonstratensian Order, who were instituted by St. Norbert, Archbishop of Magdeburg, in 1119, at Premontré in Champagne, had houses at—

Newhouse (Lincs.), Alnwick (Northumb.), Blyborough (Suffolk), Heppe (Westmorland), Topholme (Lincs.), Welbeck (Notts.), Croxton (Leics.), Leystone (Suffolk), Beauchief (Derby), Blacalanda (Blanchland, Northumb.), Newby (Lincs.), Lavinden (Bucks.), Wendling (Norfolk), Hagneby (Lincs.), Dale (Derby), Langdon (Kent), West Dereham (Norfolk), Maldon (Essex), Sulby (Northants), Cokersand (Lancs.), Begeham (Sussex), Barlings (Lincs.), Brodholm (Notts.), Coverham (Yorks.), Richmond (Yorks.), Torre near Torbay (Devon), Halesowen (Salop.), Langley (Norfolk), Tichfield (Southampton).

The Gilbertines, founded by Gilbert of Sempringham in the reign of Henry I., had monasteries or nunneries at Sempringham (Lincs.), Haverholm (Lincs.), Chicksand (Beds.), Bullington (Lincs.), Watton (Yorks.), Alvingham

(Lincs.), St. Andrew's (York), Stixwold (Lincs.), Ormsby (Lincs.), Sixhills (Leic.), Maresey (Lincs.), De Novo Loco on Ancolm (Lincs.), Rattley (Lincs.), St. Katherine (Lincoln), Heynings (Lincs.), Holland-brigg (Lincs.), Walton (Yorks.), Shouldham (Norfolk), Ellerton (Yorks.), Oveton on Hertnes (Durham), Wells (Lincs.), and Pulton (Wilts.).

The Order of the Holy Trinity for the redemption of captives had houses at Thelesford (Warws.), Mottinden (Kent), Ingham (Norfolk), and at Knaresborough.

There were several houses of the Canons Regular of St. Augustine in Scotland, some of them, as Dr. Reeves conjectured, probably taking the place of earlier Culdees—*e.g.* Coldingham (ad Montem Coludi), Lundoris, Aberbrothoc, Dryburgh, Dunfermling, and Balmerinach.

FRANCISCAN FRIARS IN ENGLAND.

A. Parkinson (A.P.), in his *Collectanea Anglo-Minoritica* (London, 1726), gives a list "of the Towns and Places where heretofore stood the Convents belonging to the English Franciscan Province" (p. v. of the second part), and also furnishes (p. i.), from Harold's *Epitome of Wadding's Annals of the Friars Minor*, the custodies, with their convents, existing in Britain in 1400. They were as follows:—

The custody of London consisted of nine convents, viz. London, Canterbury, Winchelsea, Southampton, Ware, Lewes, Chichester, Salisbury, and Winchester.

The custody of York had seven convents, viz. York, Doncaster, Lincoln, Boston, Beverley, Scarborough, and Grimsby.

The custody of Cambridge had nine convents, viz. Cambridge, Norwich, Colchester, Bury St. Edmund's, Dunwich, Walsingham, Yarmouth, Ipswich, and Lynn.

The custody of Bristol had nine convents, viz. Bristol, Gloucester, Bridgewater, Hereford, Exeter, Caermarthen, Dorchester, Cardiff, and Bodmin.

The custody of Oxford had eight convents, viz. Oxford, Reading, Bedford, Stanford, Nottingham, Leicester, and Grantham.

The custody of Newcastle had nine convents, viz. Newcastle, Dundee, Dumfries, Haddington, Carlisle, Hartlepool, Berwick, Roxborough, and Richmond.

The custody of Worcester had nine convents, viz. Worcester, Preston, Bridgworth, Shrewsbury, Coventry, Chester, Lichfield, Lancaster, and Stafford.

At the time of the dissolution there were several additional houses, *e.g.* Aylesbury, Beaumaris in Anglesea, Brough in Westmorland, Greenwich, Hamel in Hampshire, Ludlow, Marlborough, Maidstone, Milton in Dorsetshire, Newark (Notts.), Penrith, Plymouth, Pontefract, Stoke (Somerset), and Warrington.

Parkinson gives the following description of the seals of some of the convents, or perhaps custodies, the memory of the rest being lost:—

Greenwich, the Holy Name of Jesus.

London (now the "Hospital for the Blue-Coat Boys"), St. Francis.

York, St. Thomas the Martyr.

Cambridge, the Stigmata of St. Francis.

Bristol, St. Anthony of Padua.

Oxford, St. Agnellus, or Angelus.

Newcastle, St. Francis with a cross in his hand.

Worcester, St. Bernardin.

There were a few houses in England of the nuns of this Order, called Poor Clares, or Minorresses, the most famous of which was that which gave its name to the Minorities in London. The other houses noted by Parkinson (Appendix, p. 2) are Waterbach and Denney in Cambridgeshire, and Briseyard in Suffolk.*

Of the other Orders of Friars—the Dominican or Black, the Carmelite or White (founded 1209), and the Austin or Augustinian Friars—there were representatives in almost every town of note. The Carmelites gave their name to Whitefriars, the Dominicans to Blackfriars, and the Augustinians to Austin Friars, London. The Franciscans were called Grey Friars.

The following maps, based on those in the *Valor Ecclesiasticus* of the time of Henry VIII., exhibit the chief monastic houses, and the ecclesiastical divisions of England at this period.

* Pearson (*Hist. Maps of England*, p. 63) gives, from Dugdale, Tanner, and Godwin, a list of religious houses established in England from the Conquest till the time of Edward III. Reckoning cells there were of—

Benedictines, 152 to 172.

Can. Reg. of St. Austin, 188.

Cluniacs (Reformed Benedictines), 31.

Cistercians, 80.

Gilbertines, 25.

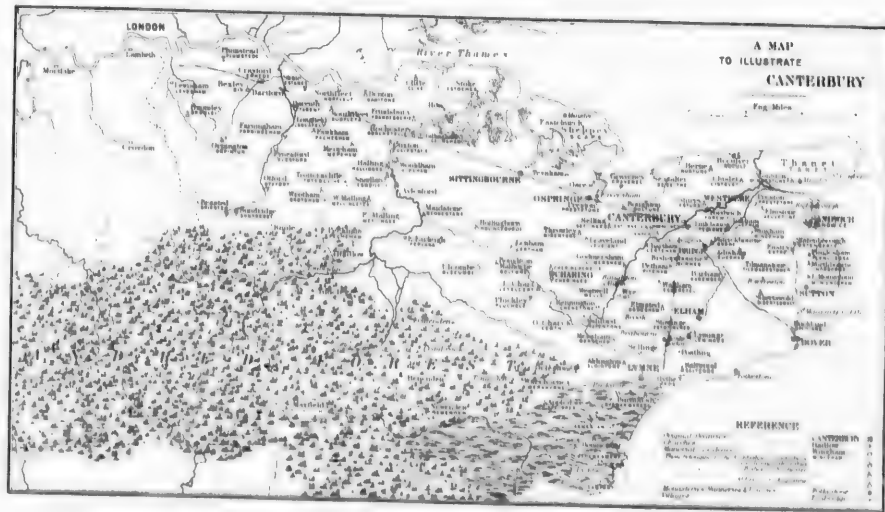
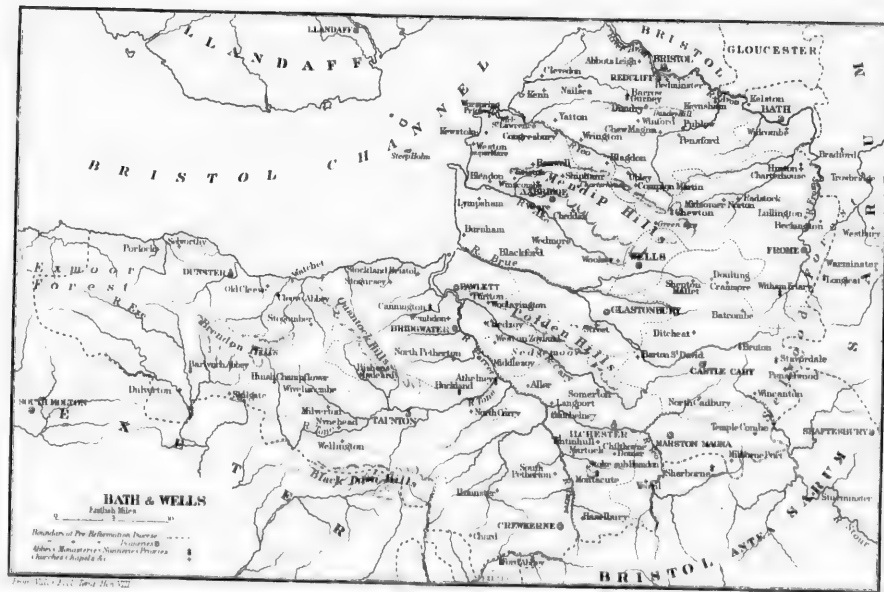
Premonstratensians, 34.

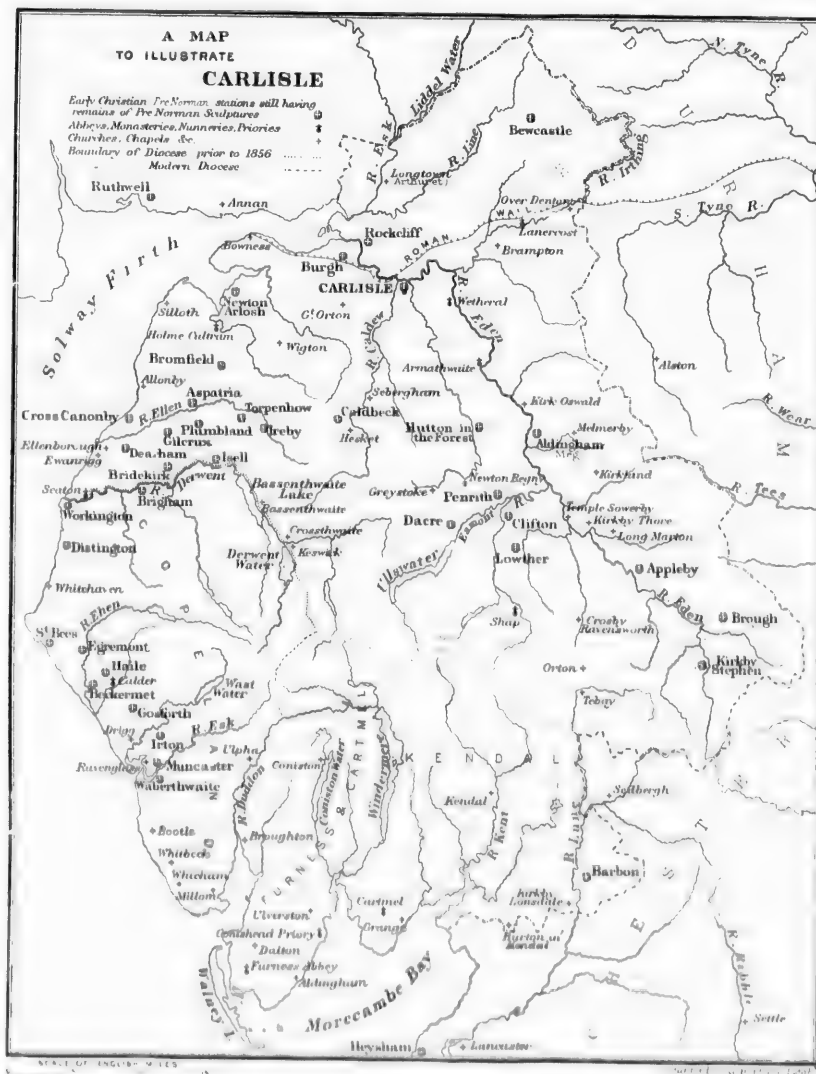
Alien, 97.

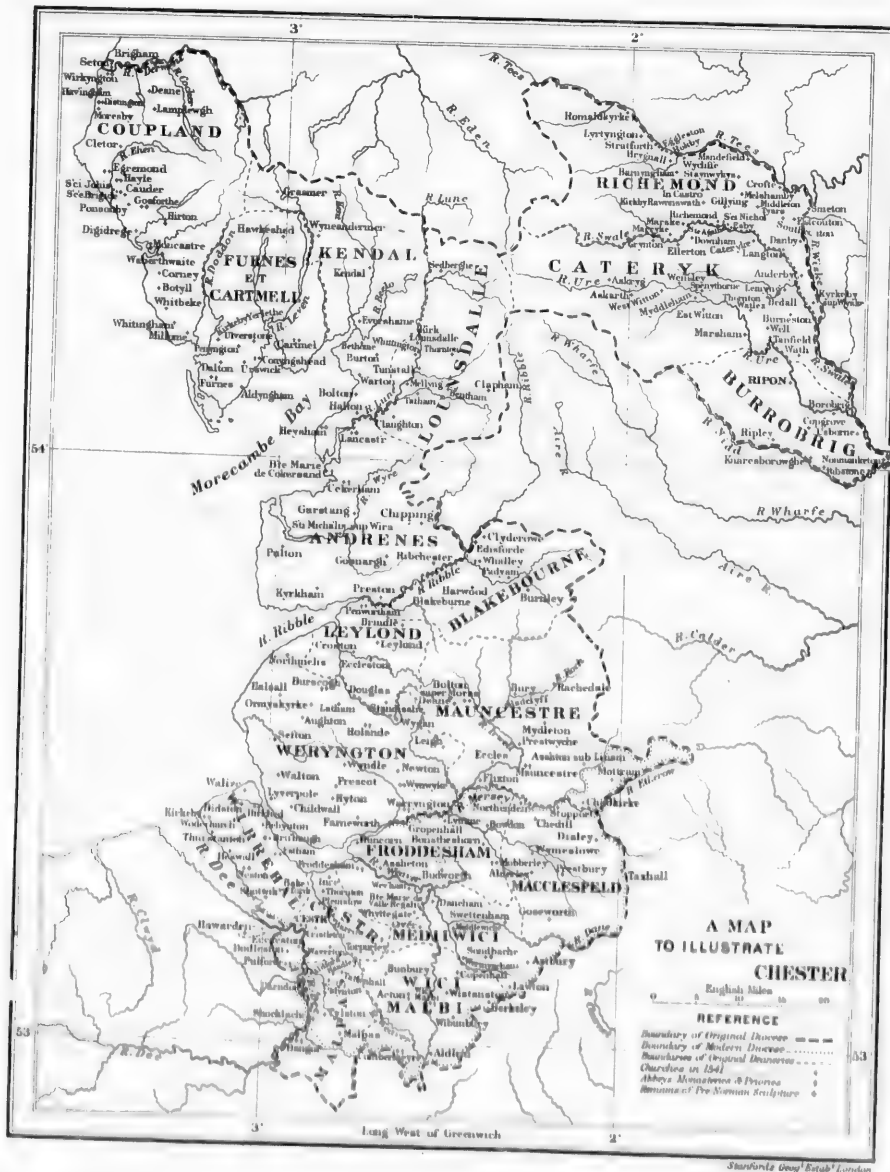
Grey Friars (Franciscans), 62.

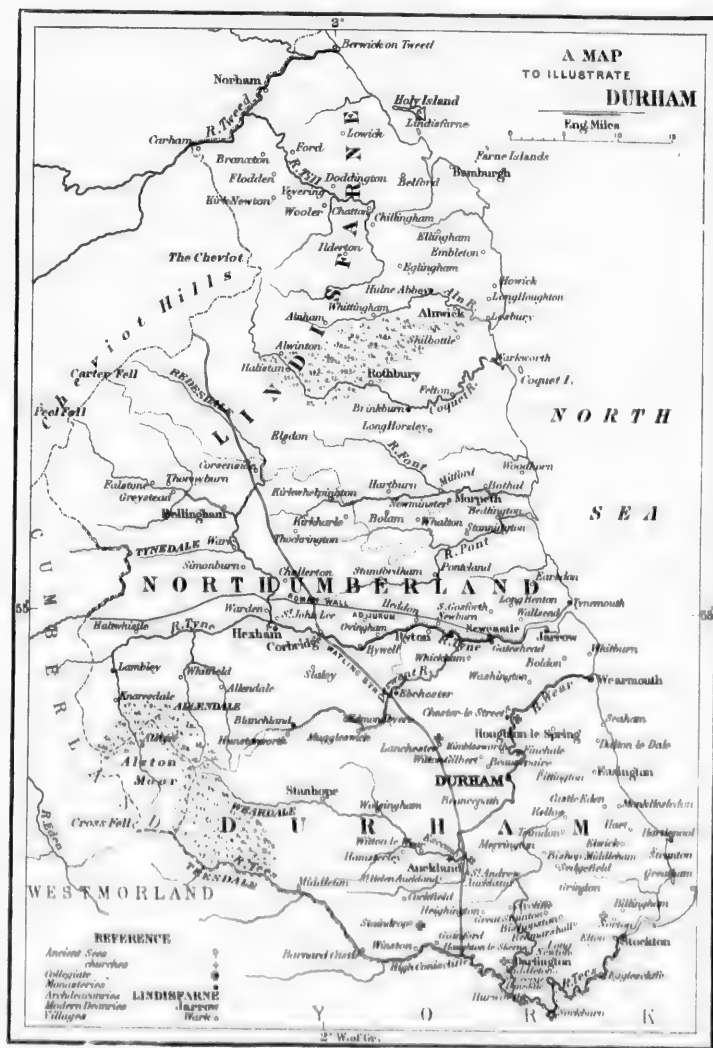
Black Friars, 43 to 55.

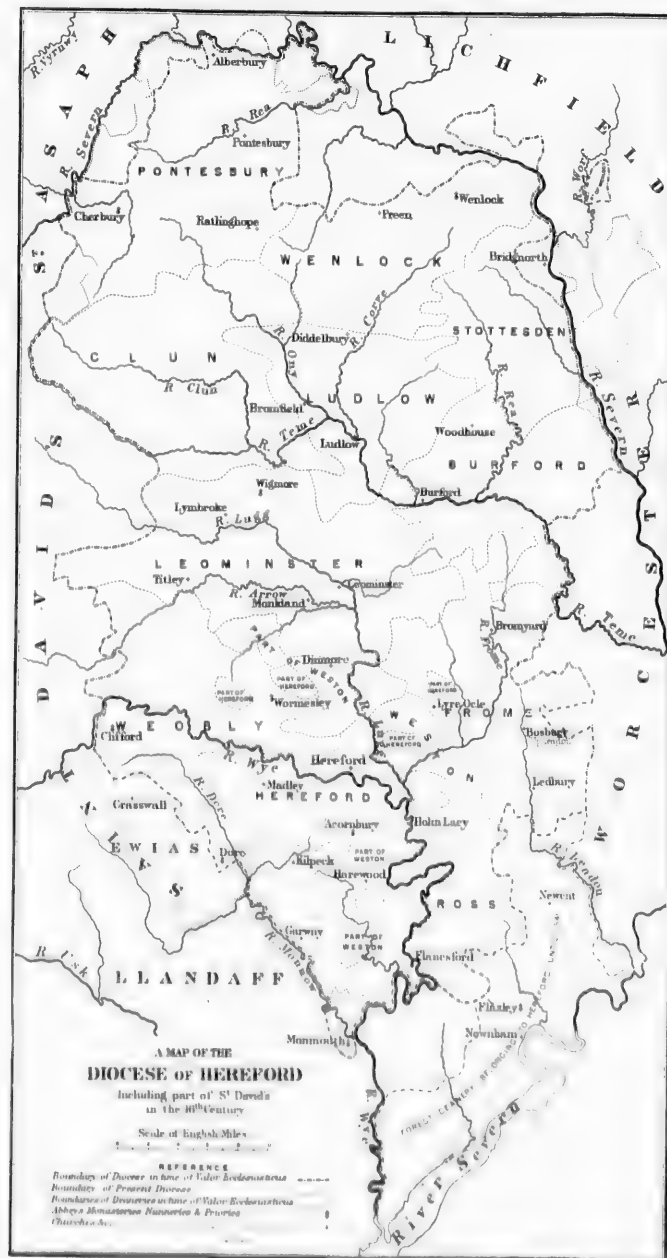
Other Friars, 83.

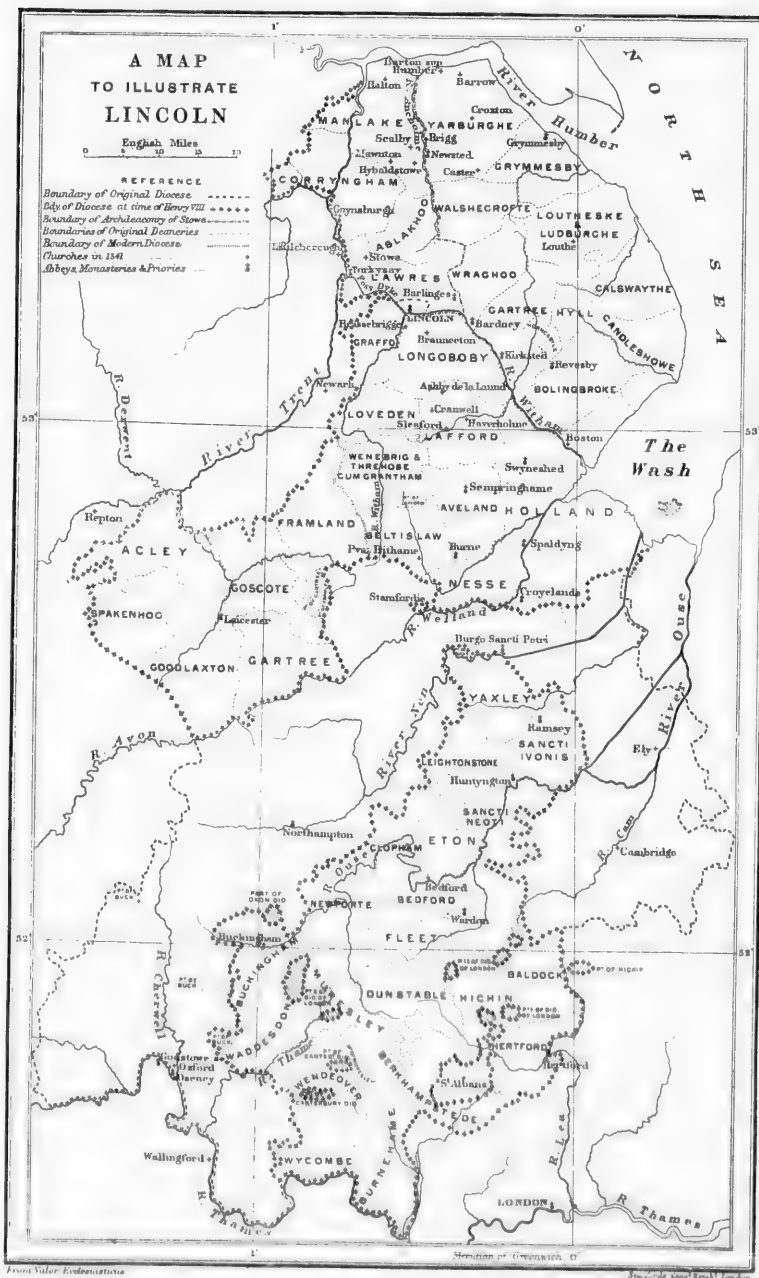


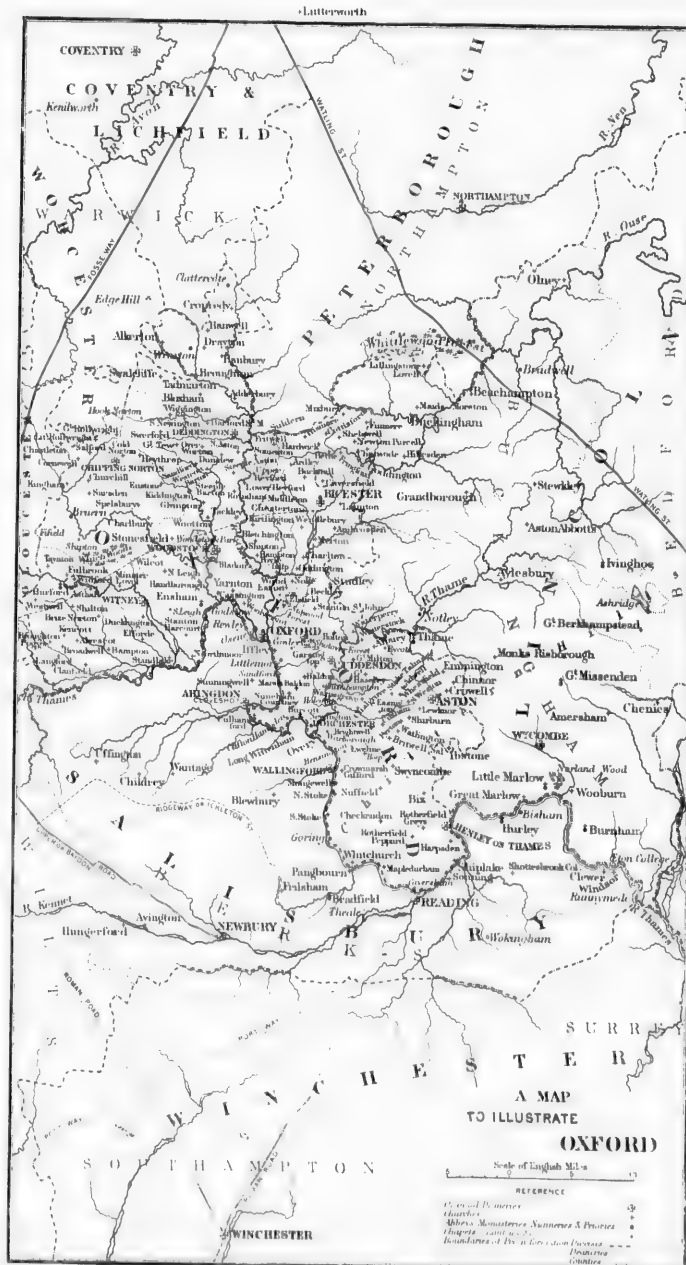




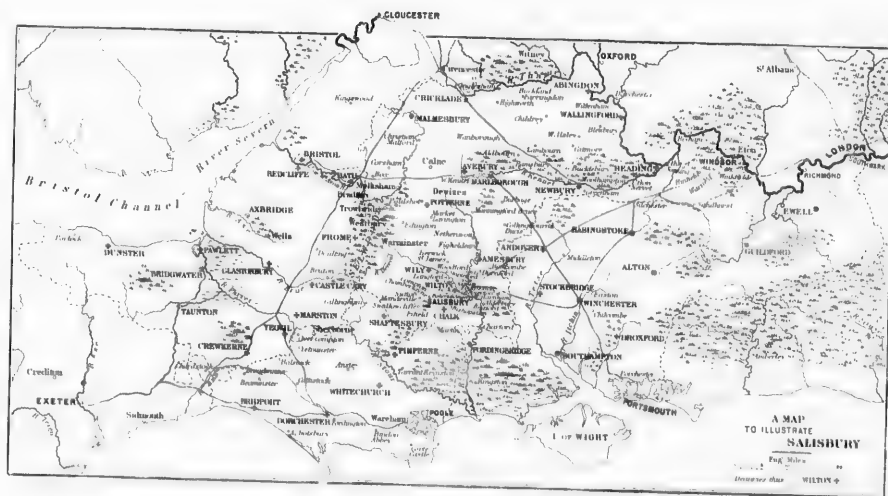
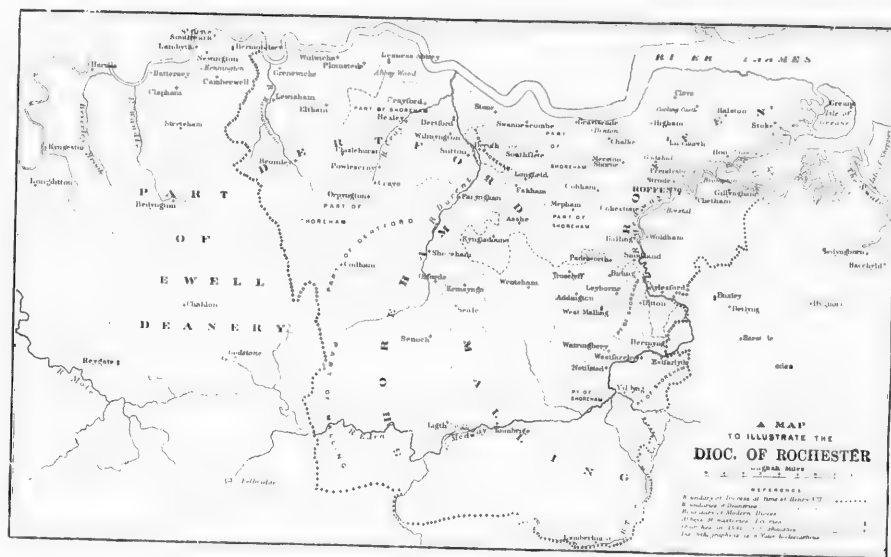




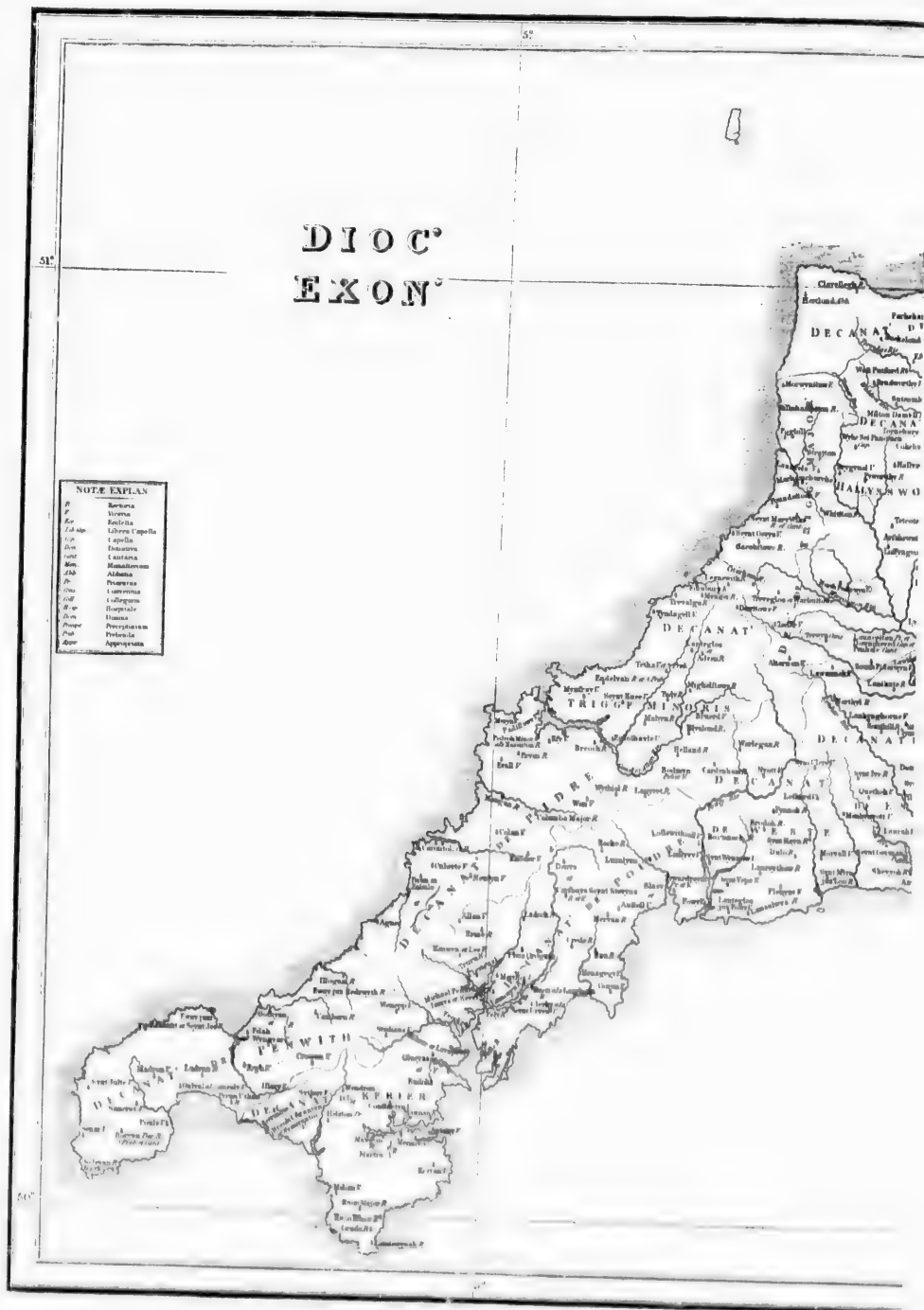






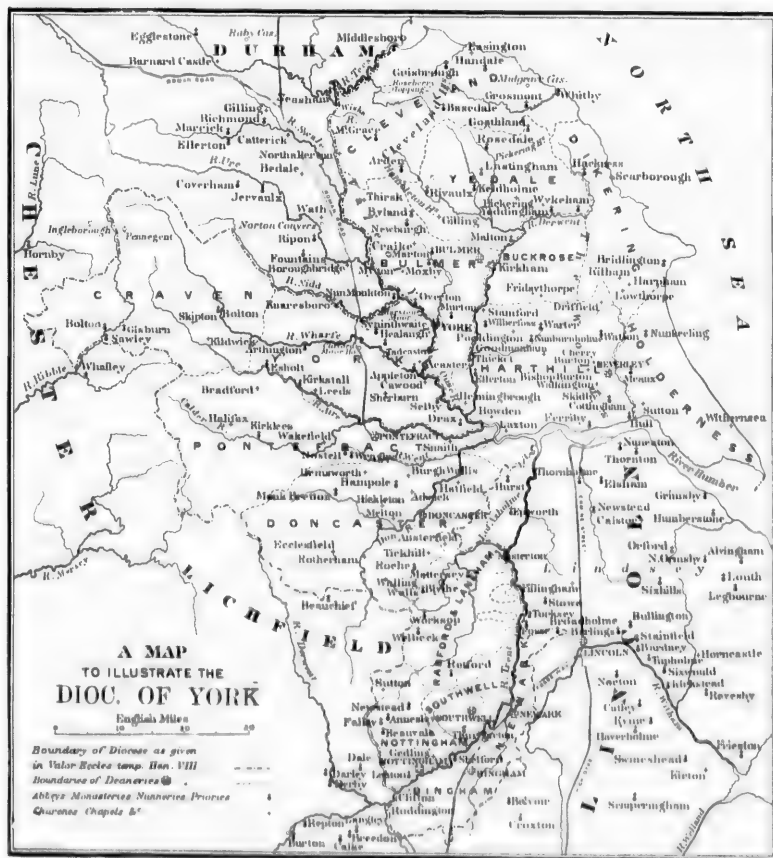


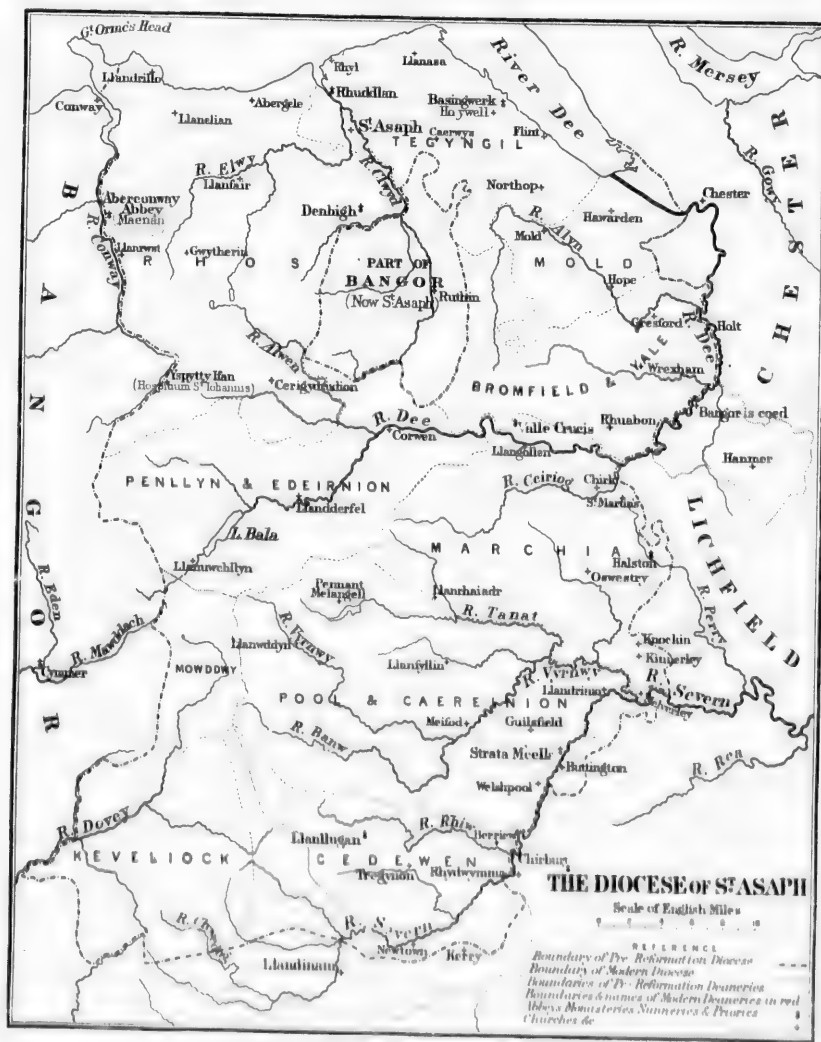


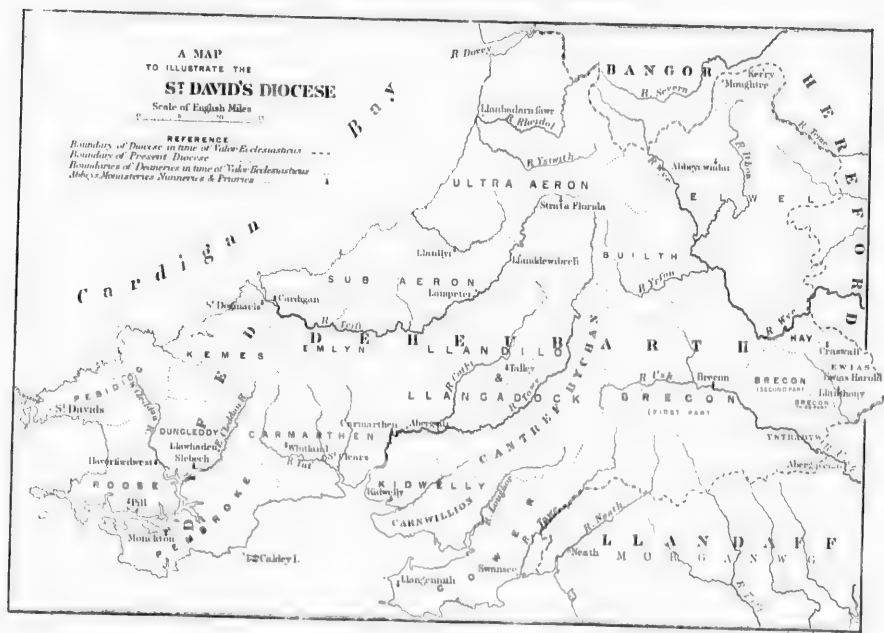


EXETER WESTERN SECTION.









MAP XII.—The Spheres of Oversight of Anglican Churches on the Continent and in Western Asia.

THE intercourse between England and the Continent had increased largely during the middle of the present century, and necessitated some episcopal supervision over the Church of England chaplaincies at the principal political centres, the chief health resorts of Europe, and in the English possessions of Gibraltar, Malta, etc.

The increasing number of English visitors to the Holy Land had also made some provision for their spiritual oversight needful. Steps were accordingly taken in 1841 to provide a bishop for the English communities in these regions, and in that year the first English bishop for Jerusalem and the East was consecrated at Lambeth, and in the following year (1842) the first bishop of Gibraltar was appointed. In 1886 a coadjutor-bishop of London for Northern and Central Europe was also appointed.

DIOCESE OF GIBRALTAR.



General Description.—This diocese was founded in 1842. It is of an exceptional nature, including British congregations on the coast of Morocco, in Spain, Portugal, and Greece, on the seaboard and islands of the Mediterranean (excepting Egypt, Cyprus, and Syria), in the Adriatic and Greek Archipelago, at Constantinople, in Roumania, on the seaboard of Asia Minor, and on the shores of the Black Sea. The ministrations of the clergy are confined to members of the Church of England, except in the case of the few clergy appointed by the Church Missionary Society, and by the London Society for Promoting Christianity amongst the Jews. The soldiers at Gibraltar and Malta are under the charge of chaplains, who are not under the jurisdiction of the bishop, but of the Chaplain-General.

Church Work.—There are 90 clergy and 45 churches, but at 30 only of the chaplaincies are services held during the whole year.

NORTHERN AND CENTRAL EUROPE.

The bishop-coadjutor of London for this region has the oversight of ninety permanent chaplaincies. His sphere is marked out on the accompanying map.

The following account of some of the ancient Christian communities within the territorial sphere of this bishopric is taken from the *Year Book* 1897, and *Reports of Missions* (S.P.C.K., London, 1895):—

JERUSALEM AND THE EAST.



General Description.—The bishop's charge extends over the congregations and interests of the Anglican Church in Egypt and the regions about the Red Sea, in Palestine and Syria, on the coasts of Asia Minor (except portions attaching to Gibraltar), and in the island of Cyprus.

Church Work.—The clergy are 57 in number, all holding the bishop's licence. Of these 36 are in Palestine and Syria, 18 in Egypt, two in Cyprus, one in Asia Minor. There are also two lay readers. There are six missionary clergy of the London Jews Society, and 24 of the C.M.S., and five are chaplains to the forces. There are four churches, all consecrated, and three licensed chapels in Egypt; five churches only in Palestine, of which Christ Church alone, of the L.J.S., is consecrated. There are four C.M.S. churches neither consecrated nor licensed. The bishop's three chapels at Jerusalem, Haifa, and Beyrout, and the two chapels of the L.J.S. in Palestine, are licensed.

CHRISTIANS IN WESTERN ASIA AND EGYPT.

The ancient Christian Churches of the Patriarchates of Constantinople, Antioch, Jerusalem, and Alexandria, still maintain a kind of existence under Mohammedan rule in Asia. The West Syrian or Jacobite Church contains, it has been estimated, some 400,000 members. Their present hierarchy consists of a patriarch—styled Ignatius, Patriarch of Antioch—eight metropolitans, and three bishops. The patriarch resides at the monastery of Dair Zafran, near Mardin. There are representatives

of the hierarchy also at Mosul, Urfa, Diarbekr, Jerusalem, and Damascus. A papal Syrian patriarch resides at Aleppo. The Assyrian or Nestorian Communion embraces some 200,000, including those who have conformed to Rome, reckoned at some 30,000. There are some 40,000 Nestorians in Persia. The Maronites, who are in full communion with Rome, are reckoned as numbering 247,000. Excepting at Mosul, Jazirah, Nisibis, Urfa, Birajek, and Bagdad, there are no Christians in Mesopotamia. The Coptic and Abyssinian Churches number together about two millions and a quarter. The Greek Christians of Asia Minor are not numerous, and are scattered over a wide area. Some of them have joined the Latin Church while still maintaining their ritual and ecclesiastical organization. The Armenian Church has some four million adherents. Their supreme patriarch lives at Etchmiadzin at the foot of Mount Ararat, but they have also patriarchs at Constantinople, Sis, and Jerusalem. There are Armenian communities also in Persia, scattered through the centre of the country between Ispahan and Hamadán (Ecbatana).

MAP XIII.—The Expansion of the Church of England: the Church in the United States and Canada.

THE Reformed Church of England had a stormy career for more than a century after the repudiation of papal supremacy. Internal dissensions, ending in the formation of a large body of Non-conformists,* consumed the Church's energies for many years, and prevented her development. It is not surprising, therefore, to note that the Church made little headway outside the limits of England proper. In Ireland the Church organization was preserved all over the land, but the people of the country did not take readily to the Reformed doctrines.† In

* As early as 1567 (see *Life of Grindal*, Oxford, 1821, p. 169) there were meetings of Dissenters, who, rejecting the Book of Common Prayer, made use of a book framed at Geneva (also see Neal's *History of the Puritans*, Bath, 1793, vol. I. pp. 418, 419).

† The progress of the Reformed doctrines in Ireland was strenuously resisted by George Cromer, Archbishop of Armagh, and also by his successor, Archbishop Dowdall. At King

Scotland Calvinism obtained from the outset such a strong position, that the ancient ecclesiastical system was entirely subverted.*

The discovery of the New World did not for a long period lead to the immigration thither of any number of English people, and the interest of the Church in such colonies, when they were founded, was not of an effective character. John and Sebastian Cabot, sailing from Bristol, discovered Newfoundland in 1497; but it was not until 1607 that, after many ineffectual attempts, the first permanent settlement of English people was made on the shores of this continent on the James River in Virginia. Three years afterwards (1611), Newfoundland was colonized by the English, and in 1620 the first settlement in what was afterwards known as New England was formed. Jamaica was conquered in 1655, and English colonies had settled, from 1640 onwards, in other West India islands,

Henry VIII.'s instance the Archbishopric of Dublin, which fell vacant in 1534, was filled up by the appointment of George Brown, Provincial of the Austin Friars in England. He was consecrated by Cranmer, Archbishop of Canterbury, Fisher, Bishop of Rochester, and Shaxton, Bishop of Salisbury, according to the Roman Ordinal, and became the leader of the new movement. At a conference held by him at Clonmel, two archbishops and eight bishops accepted the new order of things; but it was not until 1550 that the majority of the bishops identified themselves with the Reformation. Owing, however, to the fact that the Irish language prevailed almost everywhere, and that no steps were taken to put the Liturgy into that tongue, and but few of the new bishops were conversant with it, the Reformed doctrines made little or no progress among the people.

* The reformed communion in Scotland was without any bishops having canonical consecration till 1610, when the English church was called in to impart the succession. In that year (October 21) the Bishops of London, Ely, Rochester, and Worcester gave consecration in London to three Scotsmen, who had already, as titulars, enjoyed the archbishopric of Glasgow and the bishoprics of Brechin and Galloway.

During the Great Rebellion the episcopal succession was again lost, and again reestablished (in 1661) by the consecration to the episcopate (December 15) in Westminster Abbey of four Scotsmen, by the Bishops of London, Worcester, Carlisle, and Llandaff. Thus the present Episcopal Church in Scotland has no lineal descent from the ancient Church of that kingdom. She is a daughter of the Church of England.

After the Reformation, there was no recognized Liturgy in the country until the introduction of Laud's unfortunate book. James I. was anxious for a Prayer-book like that in use in England, and in 1617 the English Liturgy was actually read in the Chapel Royal at Holyrood, but it never gained ground. In 1635 a Liturgy was prepared in Scotland, and was submitted by Charles I. to Archbishop Laud. With certain alterations, it was ordered by the Privy Council to be used on and after July 23, 1637. The disastrous consequences which followed its introduction may be read in *The King's Declaration*, 1639. Episcopacy has had a hard battle to maintain even its existence in the country.

which were divided between the French and English in 1660. The Dutch possessions on the Hudson River became English in 1664. William Penn's colony in Pennsylvania was established in 1682, and Georgia was colonized in 1733. New Brunswick and Nova Scotia were ceded to England by the Peace of Utrecht in 1713, and in 1768 Canada and all the other French settlements in North America were conquered by the English.

The Virginian settlement in America was carried out under the auspices of a company which had purchased from Sir Walter Raleigh his rights in the country. The company included Lord Delaware; Whitaker, son of a Master of St. John's College, Cambridge; Sandys, a pupil of Hooker; and the pious Nicholas Ferrar. Sir Walter Raleigh had arranged that £100 of the purchase-money should be appropriated to the planting of Christianity in this region, and something was done to carry out this design, the baptism of the daughter of the chief Pocahontas being among the first results. In 1685 the Bishop of London—under whose care all British subjects abroad were placed by an Order in Council of Charles I.—sent a "commissary" to Virginia, by whom much good was done, arrangements being made for the training of native youths for the ministry. A little later, Dr. Bray—one of the founders of the S.P.C.K.—was sent as a commissary to Maryland, which, originally a Roman Catholic colony, had suffered from Puritan persecutions during the Commonwealth. The S.P.C.K., from its foundation in 1698, took a warm interest in missionary work in the Plantations. In the Minutes of March 17 (1700-1), "Dr. Bray reported that nine missionaries to the Plantations are in a very fair way of being completed, £400 (increased to £600 at the next meeting) per annum being already subscribed, besides £50 extraordinary;" and Mr. Robert Nelson reported, at the same meeting, "that a gentleman who desires to be unknown, has given 10 guineas to the Plantations." The minutes of the Society for many years after this show what efforts were being made to promote Christian knowledge on the continent of America and the adjacent islands, but it was not until 1784 that the English Church in America received its first bishop. In that year Dr. Seabury was consecrated, at Aberdeen

in Scotland, Bishop of Connecticut, the officiating bishops being Kilgour of Aberdeen, Petrie of Ross and Moray, and John Skinner, coadjutor Bishop of Aberdeen. The difficulties of consecration by English bishops having at length been got over, Dr. White and Dr. Provoost were respectively consecrated, in 1787, at Lambeth Chapel, Bishops of Pennsylvania and New York respectively. From this small beginning, the American episcopate has grown, until there are now over seventy bishops of the Anglican Communion ministering in the United States.

The first bishop of British North America was Bishop Inglis, who was consecrated at Lambeth, and appointed to Nova Scotia in 1787. In 1793 Canada was formed into a bishopric, Dr. Jacob Mountain, consecrated at Lambeth in that year, being made the first bishop of Quebec. In 1839 Nova Scotia was divided into two dioceses—Nova Scotia and Newfoundland—a further division in 1845 leading to the formation of a new diocese—Fredericton. In 1839 the diocese of Toronto was formed out of Quebec, from which, in 1857 and 1861, the sees of Huron and Ontario were respectively taken. Montreal was made a separate diocese in 1850. In 1873 the see of Algoma, to the north of the chain of lakes, was formed, and two years afterwards (1875), Niagara was made a separate diocese. Ottawa was formed into a separate see in 1896.

The diocese of Rupert's Land—extending over the Hudson Bay Company's territories in the west—was formed in 1849, out of which Moosonee was taken in 1872, and two years later (1874), two new sees, Saskatchewan and Athabasca, the latter being further divided in 1884 into Athabasca and Mackenzie River. In the same year Qu'Appelle was formed, and seven years later (1891) Selkirk was made into a new diocese.

On the Pacific side of the continent British Columbia became a diocese in 1859, and two new dioceses—Vancouver and Caledonia—were formed in 1879.

The following descriptions of the various dioceses are taken from the *Official Year-Book of the Church of England* for 1897:—

PROVINCE OF CANADA.

Metropolitan—The Most Rev. JOHN TRAVERS LEWIS, D.D., D.C.L., Archbishop of Ontario.

DIOCESE OF FREDERICTON.



General Description.—This diocese was founded in 1845, before which time it formed part of the diocese of Nova Scotia. It comprises the whole of the civil province of New Brunswick, and is bounded on the north by the province of Quebec, on the east by the Gulf of St. Lawrence, on the south by the Bay of Fundy, and on the west by the State of Maine (U.S.). A narrow isthmus, about 15 miles across at its narrowest part, joins it on the south-east to the province of Nova Scotia. The area is 27,174 square miles, and the population, according to the census of 1891, was 321,263.

Church Work.—By the last census (1891) there were 43,095 members of the Church of England, and there are at present 7284 communicants. The number baptized was 1205, and confirmed 657. There are 73 on the roll of the clergy: of these, five have retired from the charge of parishes, and two hold official posts. There are about 158 consecrated churches or chapels of ease, and 134 mission stations. A cathedral chapter with provisional statutes has been formed, consisting of the bishop, the dean, two archdeacons, six canons, and four lay members, making the organization of the Church more complete, and increasing, it is hoped, its influence and power.

Bishop's Seat.—Fredericton, New Brunswick.

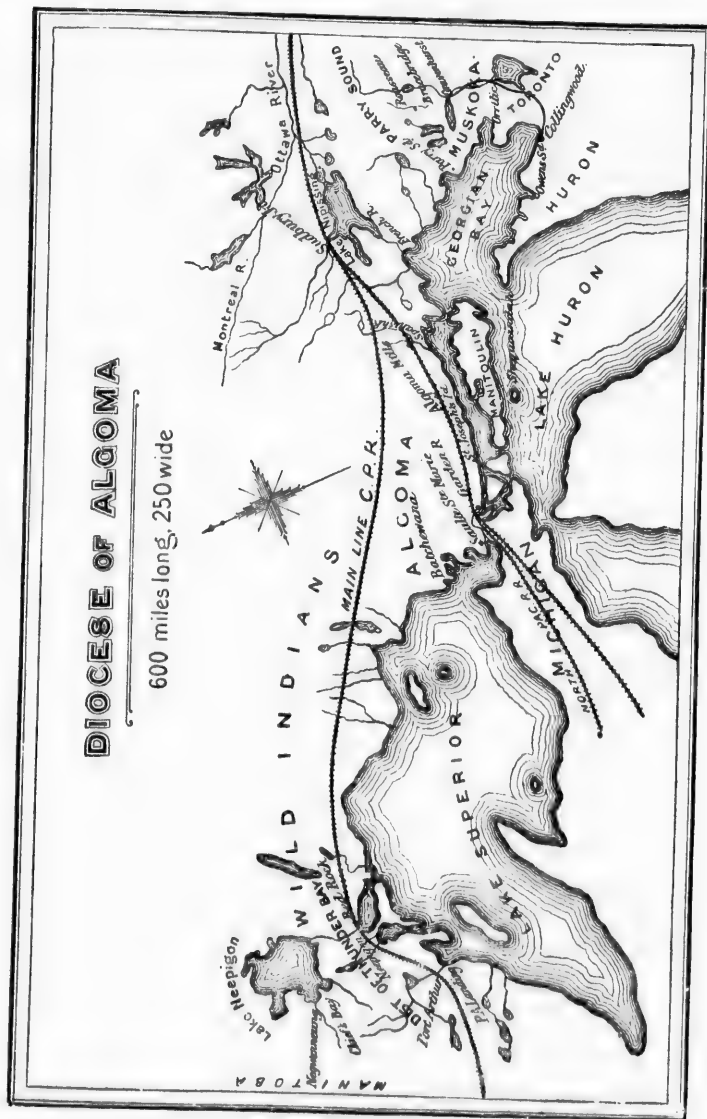
DIOCESE OF ALGOMA.



General Description.—The diocese, founded in 1873, is a purely missionary one. The clergy now number 27, of whom six are deacons. Their ministrations extend over an area of nearly 50,000 square miles.

Bishop's Seat.—Bishopstown, Saulte Ste. Marie, Ontario.

Territory.—Civil districts of Muskoka, Parry Sound, and East and West Algoma.



DIOCESE OF HURON.



General Description.—The diocese territorially contains 13 counties, covering an area of 12,000 square miles, having to the north the waters of Lake Huron, to the south those of Lake Erie, to the west the river and lake of St. Clair, and to the east the diocese of Niagara. The population is estimated at over 800,000. The cities and towns in the diocese are numerous, though none of them are large. London, in which is the cathedral and the residence of the bishop, has a population of 32,000, St. Thomas 10,000, Windsor 10,000, etc.

Church Work.—Clergy in active service, 140. Total number on the roll, 155. Number of church edifices, 246; value of same, \$821,465. Seating accommodation, 59,848. Number of parsonages, 77. Church population, 57,525. Communicants, 14,809. Sunday schools in the diocese, 228. Pupils, 17,998. Total number of those engaged in Sunday school work—officers, teachers, and pupils—20,113.

Bishop's Seat.—London, Ontario.

DIOCESE OF MONTREAL.



General Description.—This diocese was divided from that of Quebec in 1850. It is bounded on the south and west by the United States and the province of Ontario, and on the east by the eastern boundaries of the counties of Berthier, Richelieu, Bagot, Shefford, and Brome. The population in 1891 was 739,000.

Church Work.—The proportion of the Church of England to the entire population is less than 7 per cent., French and Roman Catholics largely predominating. The number of the Church members in 1895 was about 52,000; of communicants about 9978. There are 95 parishes and missions, with 145 churches, and 53 other stations where services are occasionally held. The clergy number 110, the lay readers 47, and the students of the Diocesan Theological College, of whom there were 22 last year, work in the vacant parishes and missions during the summer months. In 1895 there were 1585 baptisms, 951 confirmations, and seven priests and eight deacons were ordained.

Bishop's Seat.—Montreal.

Territory.—Montreal. Area, 44,000 square miles.

DIOCESE OF NIAGARA.



General Description.—The see was founded in 1875, and is the smallest of the Canadian dioceses in point of area, although in the number of clergy it exceeds several.

Church Work.—The six counties which form the diocese contain a total population of 152,000. The members of the Church of England known to our clergy, 31,000, of whom 7665 are communicants. Their contributions towards the support of their clergy, and to all Church purposes, amounted last year to \$117,731. The baptisms in 1893-4 were 1066. Four were ordained in the year, and 809 confirmed. There are 67 clergy in the diocese.

Bishop's Seat.—Hamilton.

DIOCESE OF NOVA SCOTIA.



General Description.—This is the earliest of the colonial sees, and was founded in 1787. It comprises two distinct provinces—Nova Scotia (including the island of Cape Breton) and Prince Edward Island. The former has an area of 20,900 square miles, with a population of 450,396; the latter is much smaller, being 2133 miles in extent, and having a population of 109,078. There is very little immigration into either part of the diocese. Emigration of the most energetic young people to the United States, and now still more to the north-western territory, impoverishes the diocese.

Church Work.—There are 64,410 members of the Church of England in Nova Scotia, of whom 7000 are communicants. The parishes number 71 and missions eight, and are served by 101 clergy. In the year 1894 there were 1276 baptisms. The Church people in Prince Edward Island are 6646, of whom 1030 are communicants. There are 10 parishes, with 10 clergy. The baptisms in 1894 were 105.

Bishop's Seat.—Bishopsthorpe, Halifax.

DIOCESE OF ONTARIO.



General Description.—The first bishop of this diocese was elected on June 13, 1861, but through unforeseen delays was not consecrated till March 25, 1862. The diocese consists of the fifteen eastern counties of the civil province of Ontario with that part of the district of Nipissing, which lies south of the Mattawan River, comprising 210 townships in an area of some 20,000 square miles, containing a population of 490,221.

Church Work.—The number of Church people, as reported by the census of 1891, is 80,535, of whom only 52,115 appear to be known to the clergy. These are gathered into 280 congregations, of which 230 worship in churches provided with 44,632 sittings, and 50 in school houses, halls, and other buildings. These congregations are grouped into 113 parishes and missions served by 116 priests and seven deacons, who report 16,627 communicants. Nine other priests are on the retired list.

Bishop's Seat.—Kingston, Ontario.

DIOCESE OF QUEBEC.



General Description.—This diocese was founded in 1793, and has a population of 560,000, of whom 500,000 are French. Those living on the coast are fishermen; those in the district between the St. Lawrence and the United States border are engaged in agriculture. Timber is exported from Quebec. Sherbrooke is the capital of the agricultural district, and has also some beginnings of manufacture. There is little immigration—more leave the country than come to it.

Church Work.—The number of Church members is 26,760; of communicants, 7327. There are 118 consecrated churches and 39 mission stations, and 67 clergy, six of them pensioned. The number of persons confirmed in the year 1894 was 485; and there were 11 ordinations.

Bishop's Seat.—Quebec.

Territory.—District of Gaspé, Quebec, Three Rivers, and St. Francis.

DIOCESE OF TORONTO.



General Description.—The see was founded in 1839. By successive subdivisions the original area now comprises five dioceses.

It is bounded on the north by the Georgian Bay and Muskoka territory, on the south by Lake Ontario, on the east by the diocese of Ontario, on the west by the dioceses of Niagara and Huron. Its area is 2269 square miles, with a population, according to the census of 1891, of 549,644 (the city of Toronto having a population of 174,425).

The character of the population throughout the country parts of the diocese is mostly agricultural, with a considerable amount of lumbering.

Church Work.—The number of Church members in 1891 was 129,893; there are 18,366 communicants and 188 clergy. There are 226 permanent churches, and 51 mission stations, 12 rectories, 68 parishes, and 46 missions. There were 3249 baptisms last year; 1343 persons were confirmed, and 21 ordained—13 deacons and eight priests.

See House.—Toronto.

PROVINCE OF RUPERT'S LAND.

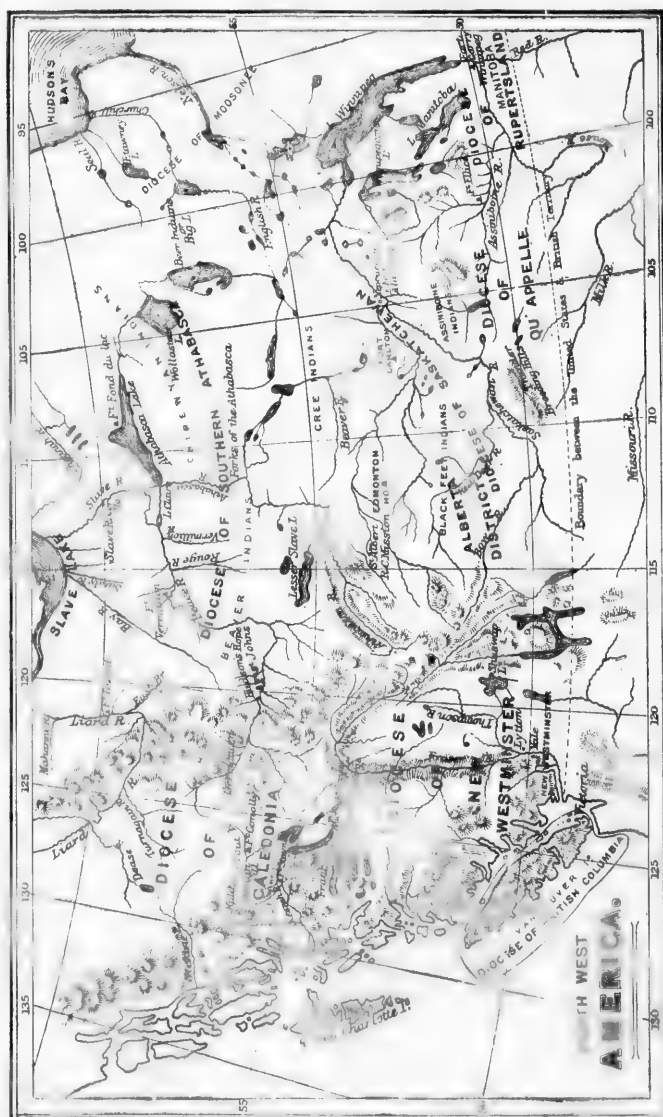
The Most Rev. ROBERT MACHRAY, D.D., LL.D., D.C.L., Archbishop of Rupert's Land, Primate of All Canada; Prelate of the Order of St. Michael and St. George.

DIOCESE OF RUPERT'S LAND.



General Description.—The diocese, founded in 1849, extends from the United States about 350 miles north, and is nearly 600 miles in breadth. The population is about 210,000. Manitoba, a fine agricultural country, is included in it, and the southern half of that province is sparsely settled. The rest of the diocese is uncultivated, and inhabited by small bands of Indians, among whom are a few small settlements of white people.

Church Work.—The Church members form nearly one-fourth of the population, except in certain districts which are almost exclusively occupied by Roman Catholic French, Mennonite



Germans, Russians, and Lutheran Icelanders. There are 80 licensed clergy. There are 90 churches, chiefly built of wood, and services are more or less regularly held in about 135 other places—in schoolrooms, halls, or other buildings. There are about 72 licensed voluntary lay readers. Four hundred and fifty-two were confirmed between Easter, 1895, and Easter, 1896.

See House.—Bishop's Court, Winnipeg, Canada.

Territory.—The province of Manitoba, part of the territory of Keewatin, and part of Ontario, say 200,000 square miles.

DIocese OF ATHABASCA.



General Description.—This comprises the southern portion of the original diocese of that name, which included what is now called the diocese of Mackenzie River. The division was effected at the Provincial Synod of the Church of England in

Rupert's Land in 1883.

The missions at present occupied in this diocese are St. Paul's Mission, Chipewyan, extending northward to Fort Smith, on Slave River, and southward to Fort McMurray, on the Athabasca River.

Vermilion, the most central point in the diocese, is occupied by St. Luke's Mission. Its outposts are, to the west, Battle River; to the east, Little Red River. The work here is varied. Crees, Beavers, and Slave Indians, from Hay River to the north trade at this port, or hunt in the immediate vicinity. The New Training School is connected with this mission.

The Christ Church Mission, near Smoky River, includes a farm and mission school.

The mission of St. Peter's, Lesser Slave Lake.

St. Andrew's Mission, White Fish Lake. A mission, to be known as that of St. John's, was commenced last year in the very heart of the country between the Athabasca and Peace Rivers for work among the Crees.

The mission at Athabasca Landing is the residence of the bishop.

Territory.—North-West Territory, Dominion of Canada. Area, 250,000 square miles.

DIocese OF MACKENZIE RIVER.



General Description.—The diocese of Mackenzie River was separated from the diocese of Rupert's Land in 1875, and from Athabasca in 1884, and the diocese of Selkirk was separated from it in 1891; but it still remains one of the largest of the colonial dioceses, and contains upwards of 500,000 square miles.

Church Work.—Eight mission stations have been established, with the same number of mission houses; but only three churches have been erected; one other is in course of construction. There are six ordained missionaries, three lay workers, and 11 native catechists. A new station has been opened at Hay River, and the Indians there are attaching themselves to our mission. The work amongst the Esquimaux is also giving much encouragement. A station has been established at Herschel Island, in the Arctic Ocean, west of the Mackenzie River, where hundreds of them assemble in the course of the year, and they are visited at other places. The diocesan school is steadily progressing.

Bishop's Seat.—Mackenzie River, N.W.T., Canada.

Territory.—North-West Territory, Dominion of Canada.

DIocese OF SELKIRK.



This diocese was formed in 1891 out of that of Mackenzie River. It contains that part of the North-West Territory of Canada which lies west of the Rocky Mountains. It extends north to south from the Arctic Sea, lat. 70, to British Columbia, lat. 40, and east to west from the Rocky Mountains to the boundary of American Alaska, W. long. 141°. The diocese thus contains about 200,000 square miles.

The population is very small, comprising a few hundred gold miners, and a few thousands of roving Indians; but the country is a rich one, and is opening to civilization. More immigrants are entering it.

There are two routes of entrance to the

country, viz. one across the coast range of mountains from Juneau, Alaska, and thence down the Yukon; the other by steamer from St. Michael's, at the mouth of the Yukon River. Several American river steamers now run on the Yukon River during the summer months, and connect with ocean steamers from San Francisco, California. [The recent discovery of gold in this region is already attracting a large population.]

Bishop's Seat.—Yukon River.

Territory.—The Yukon District of North-West Territory of Canada.

DIOCESE OF MOOSONEE.

General Description.—Moosonee formed part of the original diocese of Rupert's Land, out of which it was taken in 1872, when the first bishop was consecrated. The diocese is the whole of the basin of Hudson's Bay, and the population may be estimated at 10,000.

Church Work.—The Church members are about 5000; communicants, 700; and there are 10 clergy. There is a pro-cathedral at Moose, and there are churches at 11 other places. The whole of the Crees in the diocese have been baptized, as well as at least three-fourths of the Ojibbeways. The diocese is divided into large districts, over each of which a clergyman is placed. His work is arduous, as he has to travel throughout his district at least once a year. This is done in summer by means of canoe, and in the winter either on snow-shoes or with dogs and sledges.

Bishop's See.—Moose Fort.

Territory.—Eastern division of Rupert's Land. Nominally, 600,000 square miles, but practically unlimited to the north.

DIOCESE OF QU'APPELLE.

General Description.—This diocese was founded in 1884, and contains an area of 89,000 square miles, with a population of about 40,000. It was formed out of the dioceses of Rupert's Land and Saskatchewan, and is bounded on the east by Manitoba (the present diocese of Rupert's Land), on the north and

west by the diocese of Saskatchewan, and on the south by the United States. It is entirely agricultural. Immigration into this district began about 1883.

Church Work.—The diocese is divided into 11 districts, all of which contain a large number of out-stations. The great difficulty to be contended against is the absence of any large centre of population (Regina, the capital, has only about 1500 inhabitants), and the way in which the people are thinly scattered over a wide area. There are now 22 clergy; 25 churches have been built; two more are in course of erection. The number of Church people, according to the census of 1893, was about 8000. There are about 1174 communicants.

Bishop's Seat.—Regina.

Territory.—District of Assiniboia, North-Western Territory. Area, 89,000 square miles.

DIOCESE OF SASKATCHEWAN.

General Description.—The diocese of Saskatchewan was formed out of Rupert's Land in 1872. It embraces the district of Saskatchewan, together with a large extent of territory lying to the north. Its area is about 200,000 square miles. It has a considerable Indian population, the great majority of whom are members of the Church. Settlements exist in several places, e.g. Prince Albert, Duck Lake, Saskatoon, Battleford, Carrot River, Birch Hills, Stoney Creek, etc.

Bishop's Seat.—Bishop's Court, Calgary, N.W.T., Canada.

Territory.—Saskatchewan: the provincial district of Saskatchewan, and a portion of territory lying north-east thereof, in North-West Canada.

DIOCESE OF CALGARY.

General Description.—This diocese was established in 1888, having been taken from the diocese of Saskatchewan. Its area is about 100,000 square miles. The Canadian Pacific Railway passes right across it, and the Calgary and Edmonton Railway runs 300 miles from Macleod to Edmonton. Its population is steadily increasing.

The diocese was formed in order to facilitate organization. It has its own synod and its separate and full representation in the synod of the province of Rupert's Land, but its bishop is also Bishop of Saskatchewan until adequate provision is made for the support of the episcopate, when it will be the duty of the bishop to resign one of the sees.

The bishop resides at Calgary.

Territory.—The district of Alberta, in the North-West Territories.

INDEPENDENT DIOCESES.

DIOCESE OF CALEDONIA.



General Description.—This diocese in 1879 was separated from that which formerly included the whole province. It is generally rugged and covered with forests, which shelter vast numbers of fur-bearing animals of various kinds. The trappers are mostly Indians. The lakes, rivers, and adjacent seas teem with valuable fish, which is likely to prove a larger and more reliable source of revenue than the gold mines. Besides the Chinese, who for many years have greatly assisted in developing the country, but are commonly abused, the Japanese have lately appeared, and seem likely to stay and thrive. Their success is likely to prove detrimental to the interests of European immigrants.

Bishop's Seat.—Mella Kalla.

Territory.—North mainland of British Columbia and Queen Charlotte Islands.

DIOCESE OF COLUMBIA.



General Description.—This diocese was founded in 1859; the diocese of Caledonia was separated from it in 1879; and in the same year the diocese of New Westminster also was formed out of it. It now comprises Vancouver Island and the adjacent islands, and has an area of 17,000 square miles, being about 350 miles in length, by from 50 to 120 in breadth. Agriculture, coal-mining, iron foundries, lumber mills, leather factories, shipbuilding, salmon and seal fisheries, employ most of the people. The population, including all races, is about 45,000.

Church Work.—Victoria, the capital of the civil province of British Columbia, is situated in this diocese, and handsome public buildings are in course of erection. The other considerable towns are Nanaimo, Wellington, Union, and Comox, the centres of the coal-mining industry.

The statistics for 1895 are:—Clergy, 22; churches, 30; communicants, 1,460; baptisms, 261; confirmations, 107. At Alert Bay there is an Indian Industrial School under the charge of Rev. A. J. Hall, M.A., in connection with the C.M.S.

Bishop's Seat.—Vancouver.

Territory.—Vancouver Island and adjacent islands.

DIOCESE OF NEWFOUNDLAND AND BERMUDA.

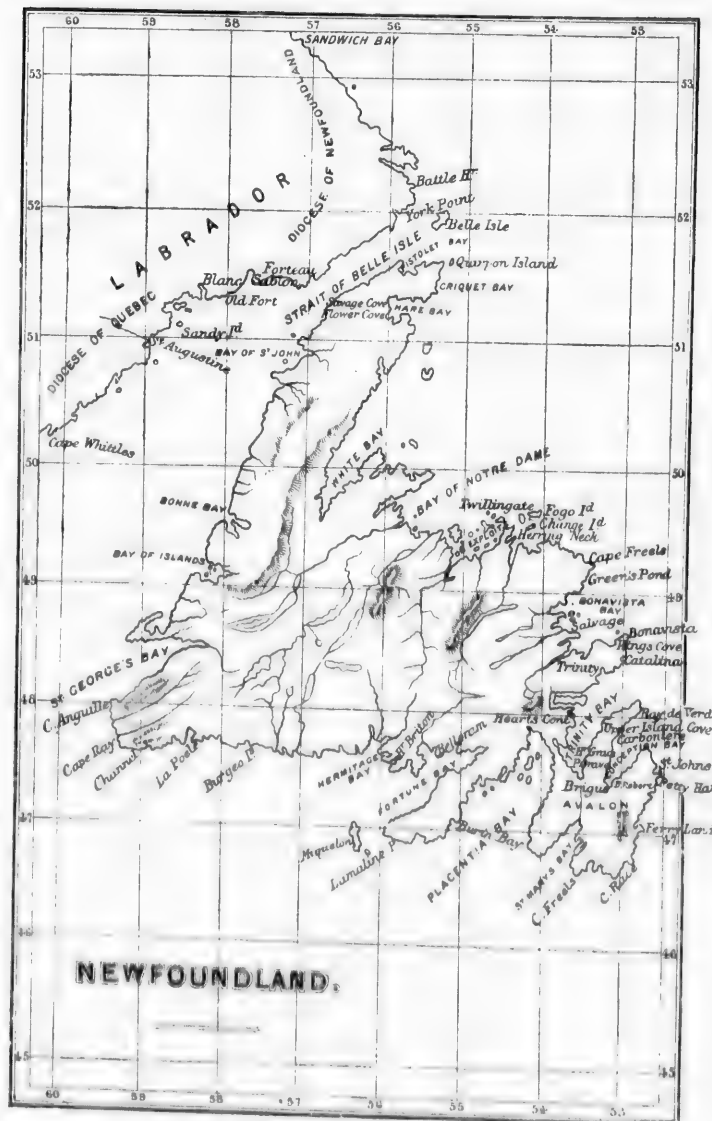
Newfoundland.

General Description.—The population of the Newfoundland and Labrador portions of the diocese, according to the census of 1891, was 202,040. The chief industries are the cod, seal, and lobster fisheries, in which one-half of the inhabitants are engaged.

Church Work.—According to the census of 1891, 69,824 were registered as belonging to the Church of England. In 1895 there were about 11,000 communicants, and 2110 were confirmed. There are 54 licensed clergymen. Of these, three have retired from active work, and one is superintendent of education and examining chaplain to the bishop. All the others are engaged in parochial or missionary work. There are 137 licensed lay readers, a cathedral, and 136 other consecrated churches, exclusive of school chapels. There are 52 parishes or missions.

Bermuda.

Church Work.—Bermuda was formerly an archdeaconry in the diocese of Nova Scotia. In 1839 the diocese of Newfoundland was founded, and Bermuda was attached to it, the bishop having, by letters patent, episcopal jurisdiction in Bermuda. The Church in Bermuda is established. In 1878, an Act of the Colonial Legislature was passed authorizing the formation of a synod, chiefly with a view to providing



for the episcopal supervision of the Church in these islands. This had become necessary through the death of Bishop Feild. As the result of the action taken by the Synod immediately after its constitution, the church in Bermuda still remains in connection with the diocese of Newfoundland. The colony is divided into nine parishes. There are five livings, four of the rectors having each two parishes, and the rector of St. George's having under his charge an adjoining island, St. David's. There are nine parish churches, one chapel of ease on St. David's, and one chapel of ease and two rooms in which Divine service is held in the town of Hamilton. There are five rectors and three curates, and usually also a minister of Trinity Church in the town of Hamilton. There is also a chaplain to the forces, and a naval chaplain at the dockyard. At the census in 1891 the numbers of the Church of England members were 10,627. The communicants number 2046. The bishop spends every alternate winter in this part of his diocese.

Bishop's Seat.—St. John's, Newfoundland.

Territory.—Newfoundland, parts of Labrador, and Bermuda.

DIocese of New Westminster.



General Description.—This diocese was founded in 1879, and consists of a district lying between the 49th and 54th parallels of north latitude, bounded on the east by the Rocky Mountains, and on the west by the Strait of Georgia. The population, in-

cluding Indians and Chinese, is about 60,000.

Church Work.—A second church has been built in New Westminster, and the parish church has been constituted the cathedral of the diocese. A mission to Chinese has been started in New Westminster and Vancouver. The most important development in the country districts has been in Kootenay, where silver mining is assuming large proportions. A number of new towns have sprung into existence, chief among which are Nelson and Kaslo, where a mission has been opened by aid of a grant of S.P.G., and Rossland, where there is a missionary.

Bishop's Seat.—New Westminster.

Territory.—Southern mainland of British Columbia.

PROVINCE OF THE WEST INDIES.

Metropolitan.—The Most Rev. ENOS NUTTALL, D.D., Archbishop of Jamaica.

The history of the Church in the West Indies is a record of difficulties slowly overcome. In 1710 General Codrington laid the basis for good work by the formation of Codrington College, Barbados; but it was not until 1824 that the West Indies received its first bishops, Jamaica and Barbados having been founded in that year. In 1842 the diocese of Barbados was divided into three—Guiana, Antigua, and Barbados; while in 1861 the Bahamas (diocese of Nassau) were separated from Jamaica, and received their first bishop. In 1872 Trinidad became a separate diocese; six years later the Windward Islands were made into a new bishopric, and in 1880 Honduras received its first bishop. The Falkland Islands, off the southern part of South America, were made into a bishopric in 1870.

The following detailed description of the dioceses is taken from the *Official Year-Book* (S.P.C.K.) for 1897:—

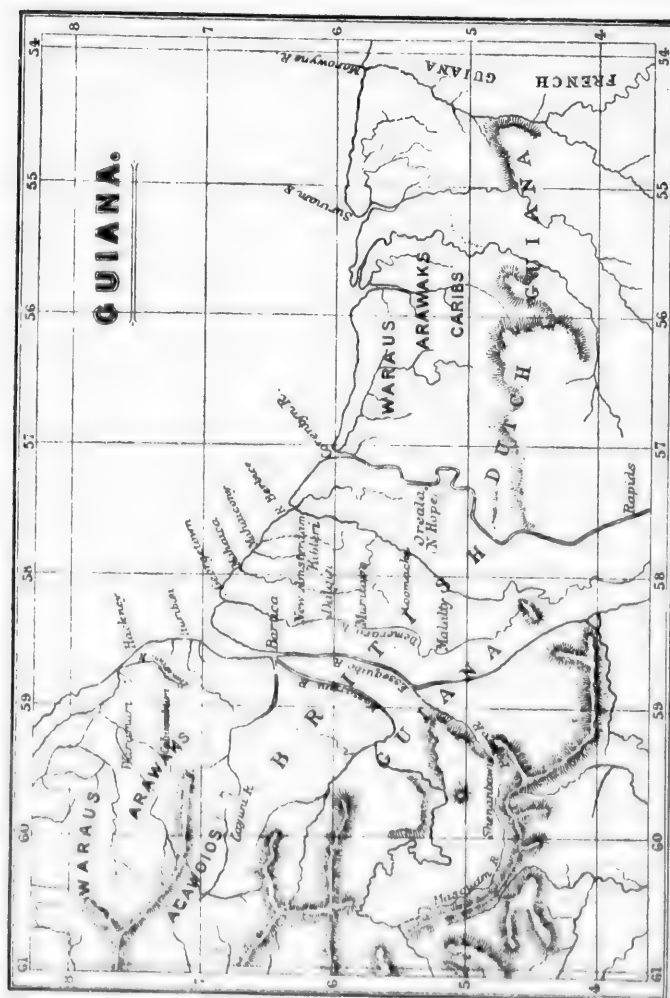
DIocese of Guiana.



General Description.—Guiana was erected a separate see from Barbados in 1842. The diocese is co-extensive with the colony of British Guiana, and extends from Venezuela on the west to Surinam on the east, having a sea-

board of nearly 300 miles. The country is traversed by immense rivers running north and south, the chief of which are the Amacura, Wainii, Pomeroon, Demerara, Essequibo, Berbice, Corentyne, and may be divided into three distinct belts: (1) The flat alluvial land running inland 40 or 50 miles, which is under the cultivation of sugar, rice, cocon, etc. This portion is thickly populated by people of various nationalities. (2) Forest land running south for 300 miles, sparsely inhabited by Indians and the workers on the gold fields. (3) Savannah lands, inhabited almost entirely by Indians.

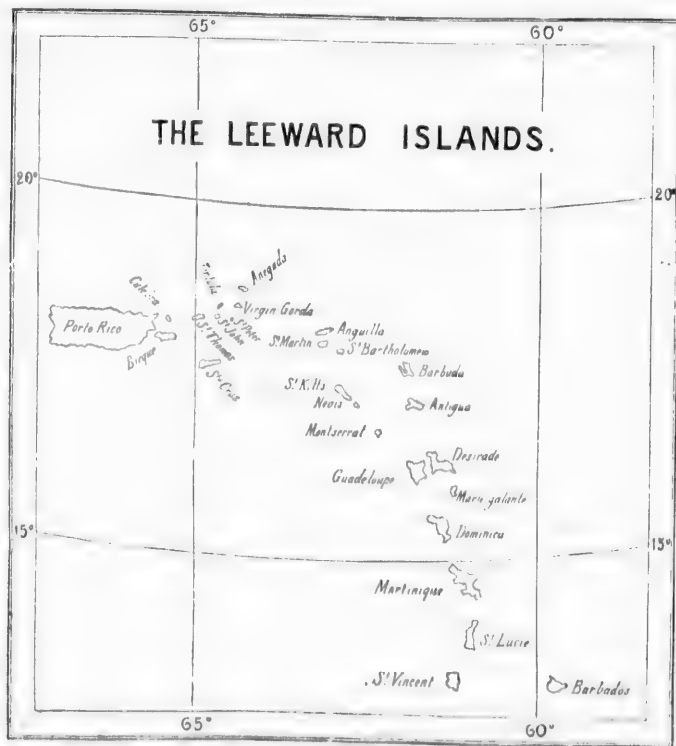
Population.—Perhaps Guiana comprises more nationalities than any other country. In 1891 the population was estimated (though the



estimate is only approximate) at nearly 300,000, and consisting of: (1) Aboriginal Indians, including a dozen distinct tribes and languages, 8000; (2) Portuguese, 12,000; (3) Hindoos, etc., 106,000; (4) Chinese, 4000, (5) Negro, 120,000; (6) Europeans, 5000; (7) mixed races.

Church Work.—The parishes, chapelries, and mission stations number 113, ministered to by

of Antigua, Dominica, Barbuda, Montserrat, St. Kitt's, Nevis, Anguilla, Tortola, Virgin Gorda, and Anegada, as well as churches in the foreign islands of St. Bartholomew (French), Saba (Dutch), Santa Cruz and St. Thomas (Danish), Porto Rico and Viéques (Bieque) (Spanish). English is the language of the common people in all these islands, except



some 46 clergy, including the bishop, with about 77 catechists and schoolmasters.

Bishop's Seat.—Georgetown.



DIocese OF ANTIGUA.

General Description.—This diocese was formed in 1842, when the diocese of Barbados was, by letters patent from the Crown, divided into three—Barbados, British Guiana, and Antigua.

The diocese embraces the English Islands

Dominica, which was formerly a French possession, and Porto Rico, which has always belonged to Spain.

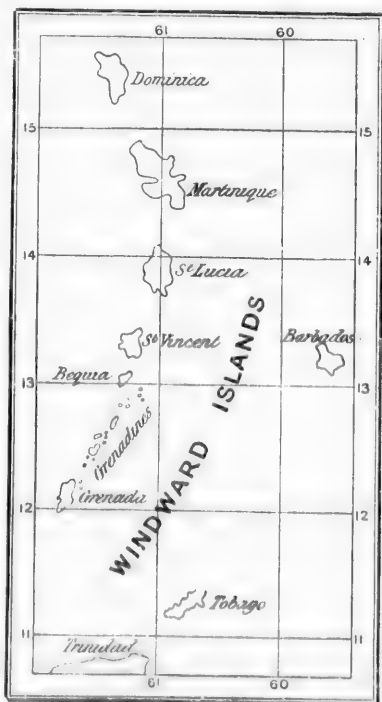
Church Work.—There are 43 churches with separate parishes or districts, besides school-rooms licensed for public worship; and there are 37 clergy (of whom 20 were born in the West Indies), assisted by 40 licensed lay readers.

Bishop's Seat.—St. John's, Antigua.

DIOCESES OF BARBADOS AND THE WINDWARD ISLANDS.

Barbados.

General Description.—The diocese of Barbados was founded in 1824. Originally the dioceses of Guiana, Trinidad, Antigua, and the Windward Islands were included in it. It now consists of the latter and the island of Barbados only. The bishop has jurisdiction over the two Anglican congregations in the island of St.



Lucia, the inhabitants of which are almost entirely Roman Catholic.

Church Work.—By the last census the population of Barbados was 182,396, of whom 156,539 are entered as belonging to the Church of England. There are 11 parishes, 47 churches and chapels, and 54 clergy.

The Windward Islands.

Church Work.—These islands are divided into two archdeaconries, St. Vincent and Grenada. The former includes the island of St. Vincent and the Grenadines, with the exception of the island of Carriacou, which is in the archdeaconry of Grenada. The population is 136,100, of whom 57,527 are returned as belonging to the Church of England. There are 17 clergy, including St. Lucia, 39 churches, and nine mission rooms.

Bishop's Seat.—Bishop's Court, Barbados.

Territory.—Islands of Barbados, St. Vincent, Grenada, and St. Lucia.

DIOCESE OF JAMAICA.



General Description.—In the year 1824, Jamaica, the Bahamas, and the settlements in the Bay of Honduras were created a bishop's see, but the Bahamas and Honduras have since been made separate dioceses, and the diocese now consists of the island of Jamaica, which is 144 miles long by 49 broad, and contains 4193 square miles. The census of 1891 gave a total population of 639,491.

Church Work.—On the diocesan lists for 1895 there were 41,812 registered members of the Church of England, of whom the greater part are communicants. The number of consecrated churches is 103, in addition to which there are 174 school chapels.

See House.—Kingston, Jamaica.

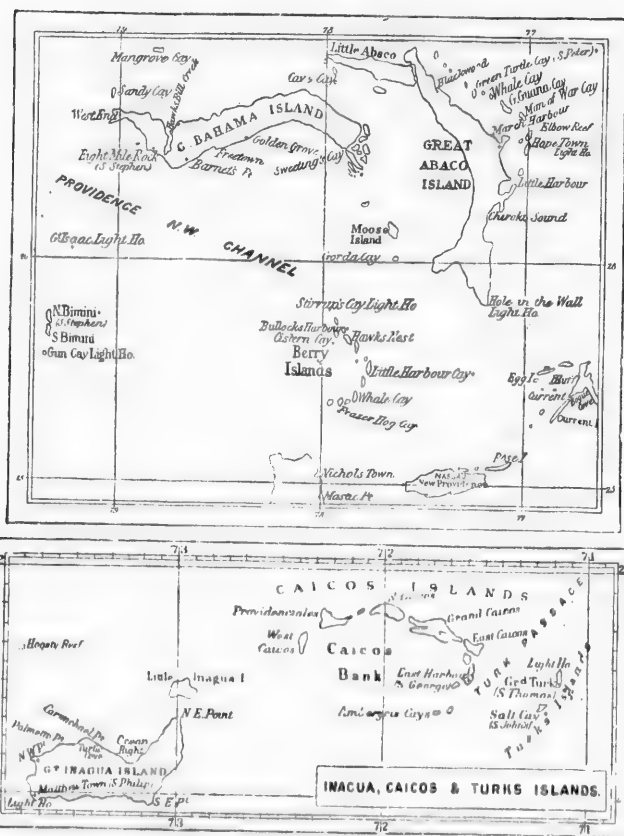
DIOCESE OF NASSAU.



General Description.—The see of Nassau was founded in 1861. The diocese consists of the Bahama Islands, together with the Turks and Caicos group, and has a land area of about 4420 square miles.

The population, according to the census of 1891, was 52,309.

Church Work.—The number of mission stations, including churches, is 92; of clergy, 22; of professing church people, about 16,000; and of communicants, 5315.



BRITISH HONDURAS.

The diocese embraces the colony of British Honduras and the Atlantic coast-line of Central America to and including the State of Panama. The area of the colony is 7560 square miles, and the coast-line of the diocese is 1500 miles. The population of the colony is 40,000, and of the ports and towns on the coast of Central America over 100,000. The diocese was formed from that of Jamaica in 1883.

The present staff of church workers are the bishop, archdeacon, and 15 clergymen and 25 licensed lay readers. The colony is divided into eight mission parishes, and in the extra-colonial sphere there are missions at Bluefields,

Grey Town, Colon, and Panama, and Rama, Port Limon, and San José, and on the railway between Colon and Panama.

DIOCESE OF TRINIDAD.

General Description.—The diocese comprises the islands of Trinidad and Tobago, contains 1868 square miles, and a population of 240,000, of whom 75,000 are Hindoos and Chinese. The Hindoos are nearly all heathen. The figures of the Church of England are—total, 58,000; communicants, 11,000; children under religious instruction, 9000; confirmed, Easter, 1894, to Easter, 1895, 1320; baptized, 2300. There are 25 clergy and 29 lay readers.

Bishop's Seat.—Trinidad.

INDEPENDENT DIOCESE.

DIOCESE OF FALKLAND ISLANDS.



These islands are administered as a Crown Colony, and have a population of less than 2000. The bishop's sphere of administration is not confined to this colony; but, with the exception of British Guiana and the United States of Columbia, is coextensive with the continent of South America.

The clergy are but 27 in number, the English, except in the temperate regions and at large commercial centres, being widely scattered.

MAP XIV.—India and the East.

BEFORE the beginnings of history India was inhabited by non-Aryan tribes. The date of the Aryan conquest has not been determined, but it probably took place not later than B.C. 1000. Hinduism had then taken shape. Buddhism, which was a kind of reformation of Hinduism, had its origin about B.C. 600. By the year B.C. 223, Buddhism had spread its doctrines from Afghanistan to China, and from Central Asia to Ceylon. Another influence began to make itself felt at this time. The Græco-Bactrian monarchs—the successors of Seleucus Nicator—carried Greek arms as far as the Jumna; but they were expelled about A.D. 126 by a Tartar tribe. Scythian migrations into India culminated about A.D. 40; but these tribes were eventually driven out by the Aryan rulers, who, having extirpated Buddhism and re-established Hinduism, maintained their position until the Arab invasion, which began in A.D. 664. The Arab power in India lasted, with fluctuations, until the invasion of Timur in 1398. In 1525 Babar, the fifth in descent from Timur, founded the Mogul Empire, which lasted, at least in name, until 1857. The Portuguese began their conquests in India in 1505, Goa having been captured at this time. From this date until 1600, the whole trade of the East was practically in Portuguese hands. The Dutch, who had occupied positions further East, gradually encroached upon the Portuguese settlements, and, under the name of the Dutch East India

Company, consolidated their Oriental possessions. The Dutch maintained their supremacy in these regions, with some fluctuations, until 1758, when Clive's victory at Chinsurah forced them to an ignominious capitulation. In the French war, from 1781 to 1811, England wrested from Holland every one of her colonies, although Java was restored in 1816, and Sumatra exchanged for Malacca in 1824.

The English East India Company (under another name) was incorporated by Royal Charter in 1600. Notwithstanding Dutch and Portuguese opposition, factories were established by it one after the other on the coast. In 1661 Bombay was ceded to the British Crown as part of the dower of Catharine of Braganza, the queen of Charles II., and was handed over to the East India Company in 1668. The French began, from 1672 onwards, to dispute the paramount influence of England in India, and the next century is a record of conflicts between the two powers for supremacy. Dupleix and Clive are the two names associated with this struggle, which ended in the complete overthrow of French influence in the country, and the establishment of English on its ruins.

When the English Church, through the Society for Promoting Christian Knowledge, first showed an interest in missionary work in India, it concentrated its attention on the Danish Protestant Mission, already established by Ziegenbalg (1706) at Tranquebar, which at this time was under Portuguese influence. Owing to the aid given by the S.P.C.K., this mission was gradually extended to Madras, Cuddalore, Trichinopoly, and Tanjore. Christian Frederick Schwartz went out to the mission about the middle of the century, and it was by his exertions that the work was greatly extended. A mission was begun also at Calcutta by Kiernander in 1758. It has been estimated that 50,000 were baptized during the eighteenth century, but at the middle of the present century there seemed to have been no fruits of the mission. Schwartz died in 1798, and the East India Company for some years afterwards showed bitter hostility to mission work. A few devoted men, however, like Henry Martyn (1805–1812), Daniel Corrie (afterwards Bishop of Madras), David Brown, and Claudius Buchanan, carried on missionary work among the heathen, besides ministering to their own

countrymen; but definite missionary work on the part of the Church of England dates from 1813, when toleration clauses were added to the East India Company's Charter.

The following statement is condensed from the *Reports of the Boards of Missions* (S.P.C.K., 1894), and from the *Official Year-Book* (1897):—

Dr. Middleton was consecrated Bishop of Calcutta, with the whole of the East Indies as his diocese, in 1814, and was succeeded by Bishop Heber in 1823, Bishop James in 1827, Bishop Turner in 1829, and Bishop Daniel Wilson in 1832. The memorable episcopate of Bishop Wilson (1832–1858) marks a distinct stage in advance. India and Ceylon were formed into an ecclesiastical province, with the Bishop of Calcutta as metropolitan. The East India Company's Act of 1833 authorized the constitution by letters patent of two new sees, Madras and Bombay, embracing respectively the presidencies of Madras and Bombay. Archdeacon Corrie was consecrated first Bishop of Madras in 1835, and Dr. Carr first Bishop of Bombay in 1837. Ceylon was separated from Calcutta in 1845, when the see of Colombo was formed, and Dr. Chapman consecrated as its first bishop. The immense development of both European and native Church work which followed the Mutiny of 1857, made the existing organization of the Anglican communion still utterly inadequate, and Bishop Cotton (1858–1866) longed to see the separation from the see of Calcutta of the Punjab and British Burma. Two episcopates, however, had to pass before this stage could be reached. The death of Bishop Milman in 1876 led to the formation of the see of Lahore by letters patent; the new see of Rangoon, now including the whole of Burma and the Andaman Islands, was formed about the same time, Dr. French being consecrated first Bishop of Lahore, and Dr. Titcomb first Bishop of Rangoon in 1877. Two years later, Travancore and Cochin, being outside British India proper, were constituted a separate see, Dr. Speechly being consecrated first bishop in 1879. In 1890 Chota Nagpur, a western division of the Province of Bengal, largely inhabited by an aboriginal tribe called Kols, amongst whom the S.P.G. carried on a flourishing mission, was formed into a separate diocese. By the strenuous exertions of the

present Bishop of Calcutta (Dr. Johnson), a further see, Lucknow, was constituted by the same procedure as characterized the establishment of the bishoprics of Lahore and Rangoon, Dr. Clifford having been consecrated in January, 1893, first bishop, and receiving, by commission from the Bishop of Calcutta, the charge of the whole North-West Provinces, in addition to Oudh, which, having been added to British India since the creation of the see of Calcutta, was assigned to the new bishop by his letters patent by the direct act of the Crown. Tinnevely was formed out of Madras in 1896, when Dr. Samuel Morley was made bishop. To speak roughly, the area of the diocese of Calcutta (to omit the portions handed over by commission to the Bishops of Lucknow and Chota Nagpur) contains a population of about 100,000,000 (see Nos. 1, 2, 5, in the table, p. 98), the diocese of Madras about 55,000,000 (No. 8 in table), Bombay about 30,000,000 (No. 7, with western portions of Rajputana and Central India in No. 5), Lahore about 30,500,000 (No. 6), Lucknow about 50,000,000 (No. 3), Rangoon about 7,500,000 (No. 9), Travancore about 3,700,000, Chota Nagpur about 5,500,000, and Colombo about 3,000,000 (No. 10). It is obvious from these overwhelming figures, and a comparison of them with the number of Christians in each diocese, that the Church in India, great as the progress has been since 1832, is still in a very early stage.

The following detailed description of the dioceses is from the *Year-Book* for 1897:—

PROVINCE OF CALCUTTA (INDIA AND CEYLON).

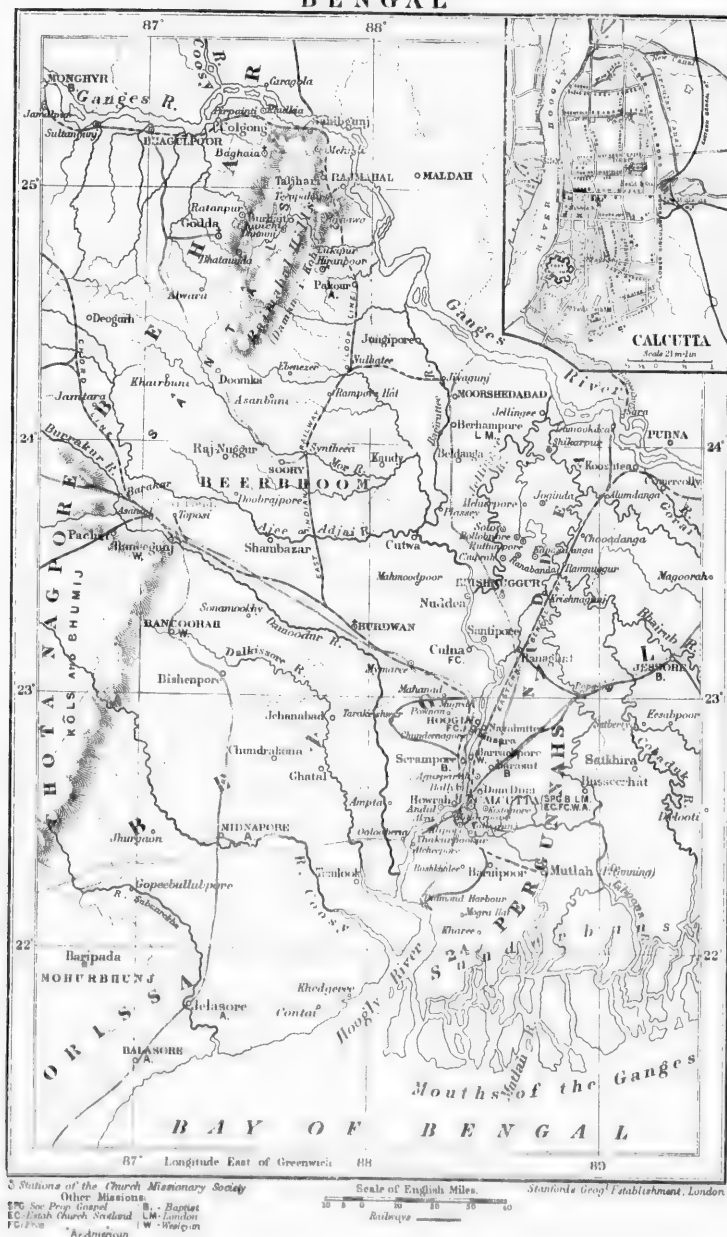
Metropolitan—The Most Rev. EDWARD RALPH JOHNSON, D.D., Bishop of Calcutta.

DIOCESE OF CALCUTTA.



General Description.—This diocese was founded in 1814, and now consists of the provinces of Bengal and Assam, the Central Provinces, Central India, and part of Rajputana. The North-West Provinces and Chota Nagpur also legally belong to the diocese, but are administered by the Bishops of Lucknow and Chota

BENGAL

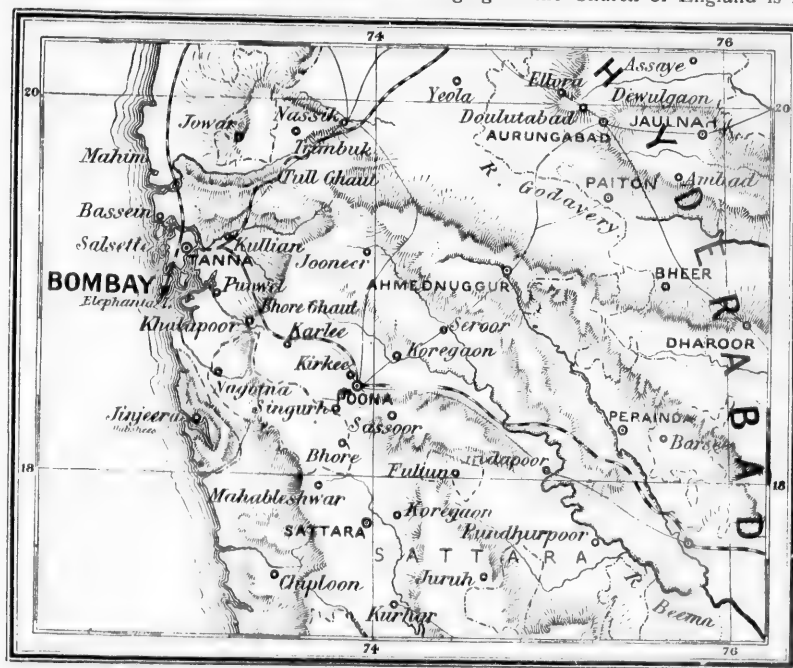


Nagpur by commission. Population, 110,430,125 (census of 1891), including native states.

Church Work.—The whole work of the Church is at present carried on very imperfectly, but as far as means will allow, by 124 clergy, of whom about 12 are usually absent from India on furlough. Of these 124, 33 are Government chaplains, 22 are either on

states, Aden, etc.), about 22,000,000 are Hindus, about 4,500,000 Mussulmans, about 77,000 Parsees, and about 131,500 Jews. The total of Christians is about 167,000, of whom about 12,500 are Roman Catholics, a large proportion of these last being immigrants from Portuguese territory.

Church Work.—The total population belonging to the Church of England is returned



the staff of the Additional Clergy Society, or otherwise engaged, and the missionaries, including native clergy, number 69.

Bishop's Seat.—Calcutta.

DIocese OF BOMBAY.



General Description.—This diocese was separated from that of Calcutta in 1833. It comprises the whole presidency of Bombay, except the province of Sindh, which was attached to the new diocese of Lahore in 1878. Of a total population, in 1891, of about 27,000,000 (including feudatory

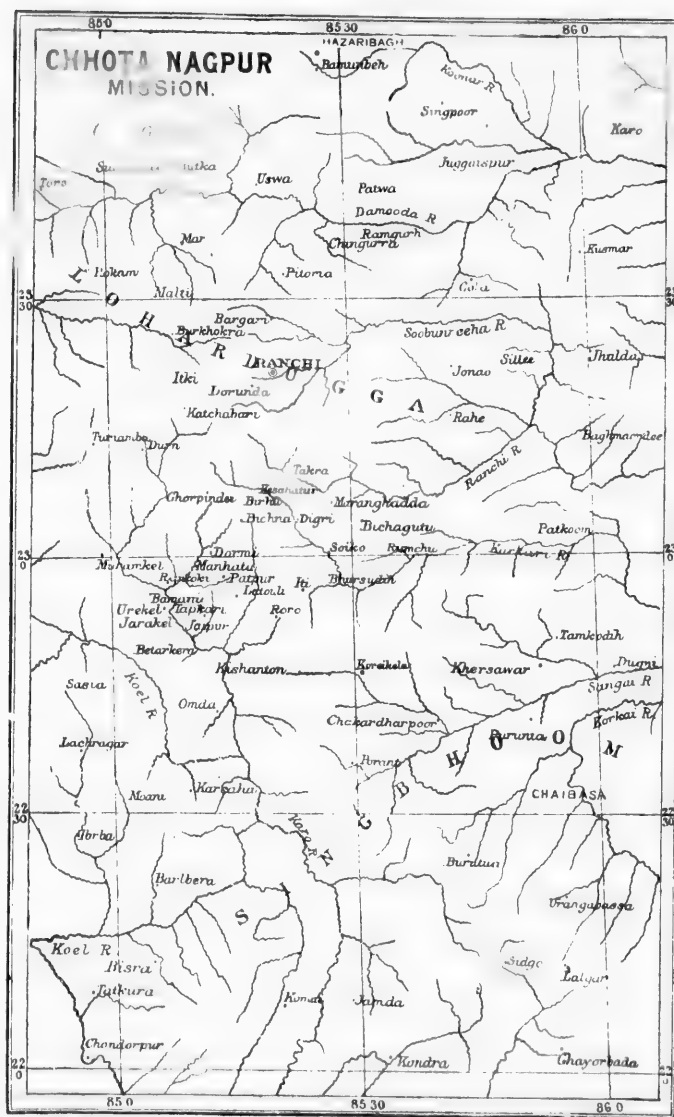
in the census of 1891 as 23,227. Of this total, about 3700 are British troops and their families. The number of native Christians was returned as only 2601. At present the mission staff amounts to only 73, all told.

Bishop's Seat.—Bombay.

DIocese OF CHOTA NAGPUR.



The diocese of Chota Nagpur comprises the whole of the political division known by that name. The population of 5,500,000 is made up of Hindus, Mussulmans, and aboriginal tribes; there are only about 500 Europeans.





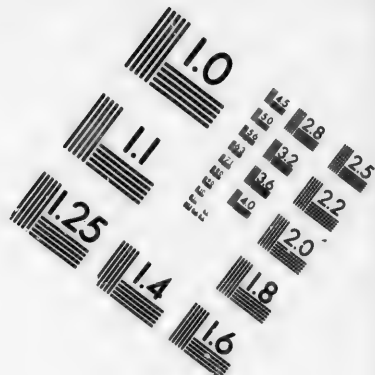
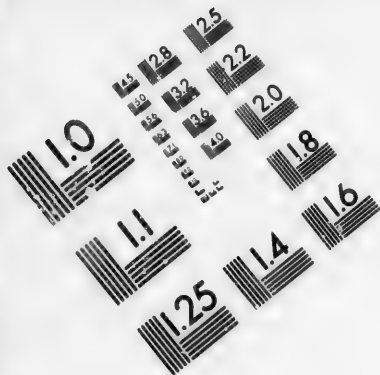
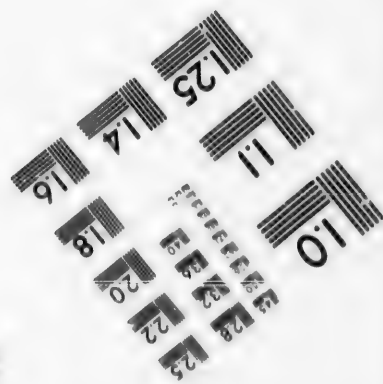
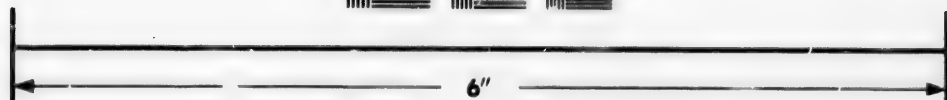
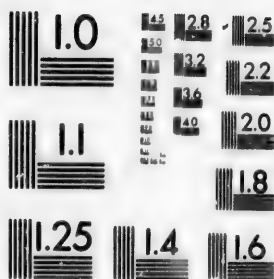


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The native Christians are said to exceed 80,000, but many of these, counted as Roman Catholics, are but loosely connected with Christianity. The members of the Church of England number 14,000.

Church Work.—The clergy number 26, of whom 11 are Europeans.

Bishop's Seat.—Ranchi, Bengal.

DIocese OF COLOMBO.



General Description.—This diocese was founded in 1845, and comprises the island of Ceylon, with a population of 3,007,789. This population is thus divided—Sinhalese, 2,041,158; Tamils, 723,853; Moormen, 197,166. The Moormen are, as their name implies, almost without exception Mohammedans; the Sinhalese, if not Christians, are Buddhists; and the Tamils, if not Christians, are Hindus. The number of Christians is 302,127, of whom about 250,000 are Roman Catholics, and about 25,000 Anglicans.

Church Work.—No census of the Church has been taken since 1890, when the adult members of the Church—i.e. those over 15—were returned as 12,500; but probably this is a little under the number. The communicants were just 8000. There are 81 clergy in the diocese; 59 licensed catechists and lay readers (besides a great many unlicensed); 58 consecrated churches, between 60 and 70 other churches and chapels, and rather more than 200 church and missionary schools.

DIocese OF LAHORE.



General Description.—This diocese was founded in 1877. It consists of the Punjab (and its dependencies, including Kashmir), taken from the diocese of Calcutta, and Sindh, taken from Bombay. The population is not less than 28,000,000, of whom rather more than half are Mohammedans.

Church Work.—The number of clergy is 100, of whom 30 are Government chaplains, and eight are engaged in pastoral or educational work among Europeans.

Bishop's Seat.—Lahore.

DIocese OF LUCKNOW.



General Description.—This diocese was founded in 1893. It consists of the province of Oudh and the Jhansi Division. To this, by commission from the Bishop of Calcutta, the North-West Provinces have been added. The population is over 46,000,000, about 40,000,000 being Hindus, 6,000,000 Mohammedans, and 50,000 Christians.

Church Work.—The number of clergy is 78, of whom 24 are Government chaplains.

Bishop's Seat.—Allahabad.

DIocese OF MADRAS.



General Description.—The diocese was founded in 1832. It is conterminous with the presidency. Population, 35,630,440. Under the bishop are also the clergy in the native States of Mysore with Coorg (population, 4,364,632), and in Hyderabad with Berar (12,670,982). Tamil, Telugu, Malayalam, Tulu, Canarese, Hindustani, Mahratta, and some aboriginal dialects are spoken.

Church Work.—There are about 138,000 Church of England Christians, of whom about 28,000 are Europeans and Eurasians; 16,592 are catechumens; native communicants, 33,429. There are 262 clergy, viz. 95 European and Eurasian, and 167 native.

Bishop's Seat.—Madras.

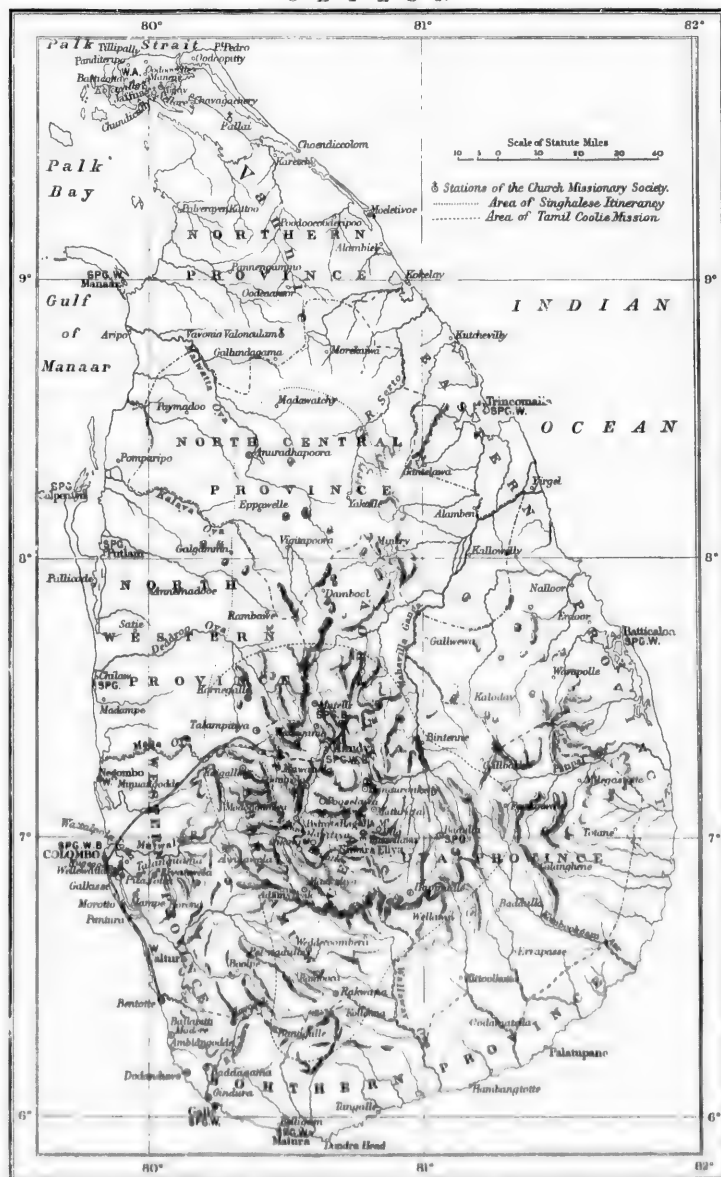
DIocese OF RANGOON.



General Description.—This diocese was founded in 1877. In 1887, after the annexation, Upper Burma was added by letters patent to the diocese. The estimated area is now over 200,000 square miles, with a population of about 7,000,000, consisting of Europeans, Eurasians, Burmese, Chinese, natives of India, Karens, and other hill tribes. The Andamans, Nicobars, and Cocos Islands form part of the diocese.

Church Work.—The total population of the

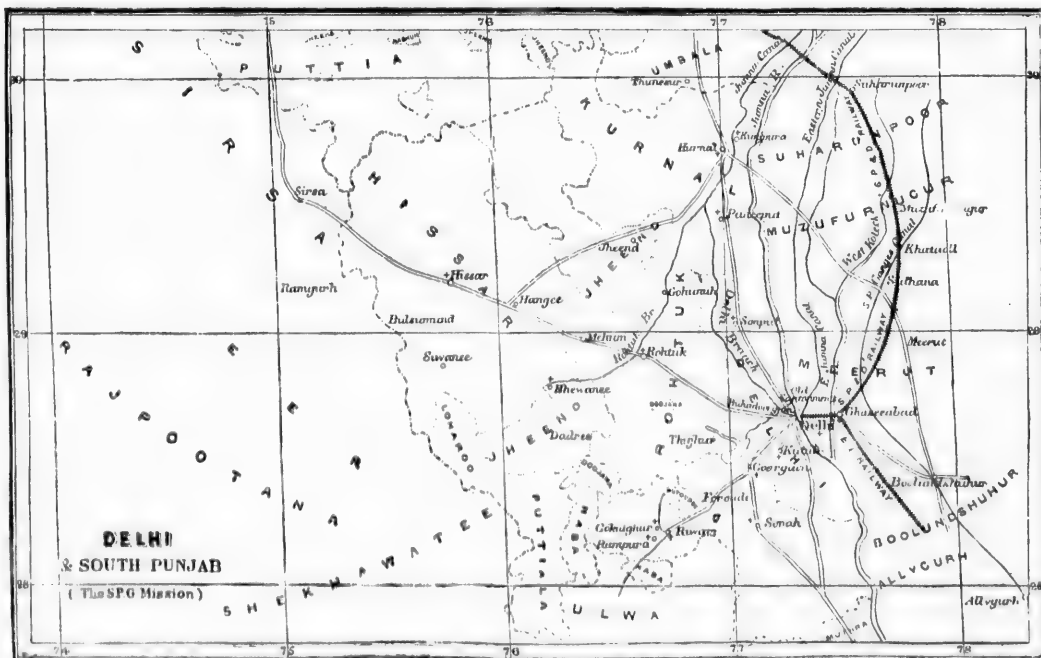
CEYLON



diocese may be reckoned at 8,000,000. Of these, 6,888,280 are Buddhists, 168,450 nature-worshippers, 172,432 Hindus, 253,640 Mussulmans, and 121,000 Christians. The Christians are proximately—Baptists, 81,000; Roman

Church. The native Christians number 30,345, excluding 500 not under the C.M.S. at Trevan-am and Quilon; the clergy—European, 12, and native, 27.

Bishop's House.—Cottayam, Travancore.



Catholics, 24,500; Church of England, 13,000, with others.

Bishop's Seat.—Rangoon.

DIocese OF TRAVANCORE AND COCHIN.

(See map of Southern India, p. 96.)



General Description.—This diocese, founded in 1879, is coterminous with the two native states from which it takes its name. The population of Travancore, the larger state of the two, is 2,557,736, and that of Cochin 722,906, the combined area being 8092 square miles.

There are but few Europeans and Eurasians in the diocese belonging to the Anglican

INDEPENDENT DIocese.

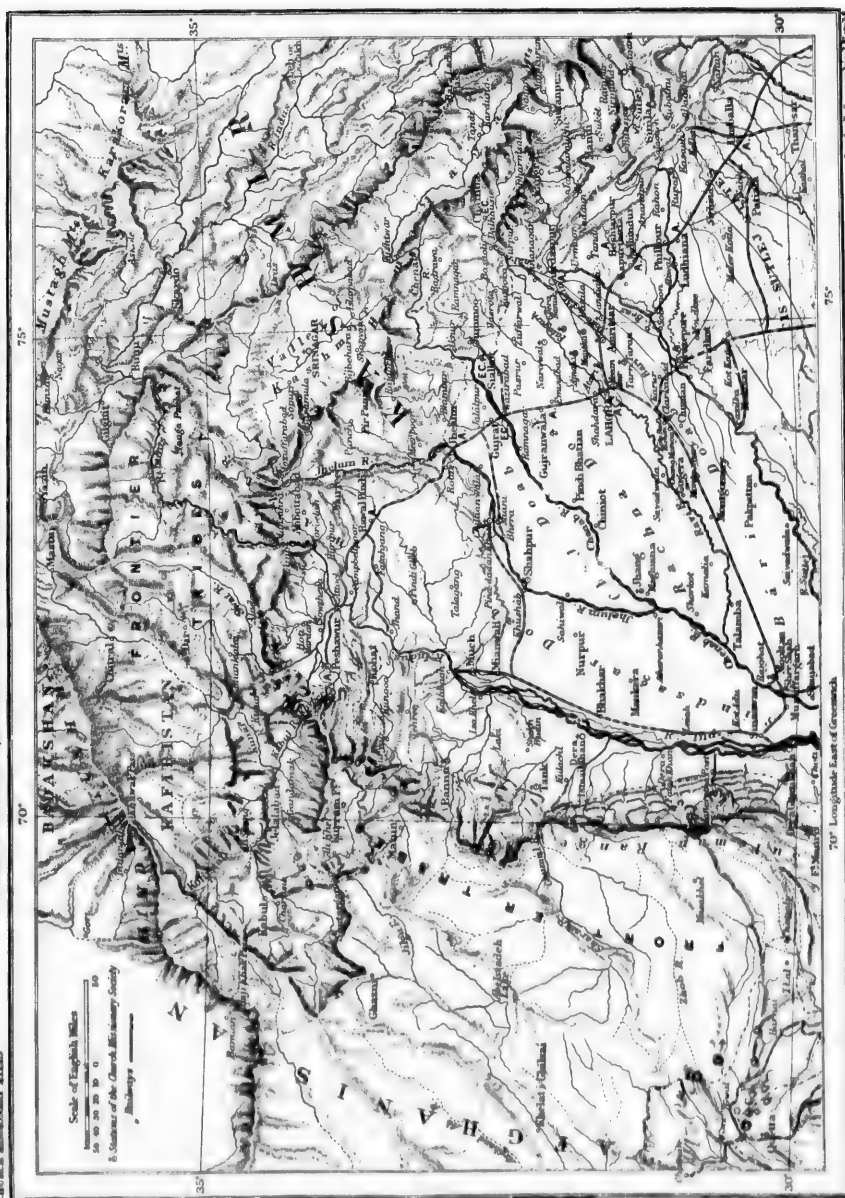
DIocese OF SINGAPORE, LABUAN, AND SARAWAK.



General Description.—The diocese of Labuan and Sarawak was founded in 1855. In 1869 the British colony of the Straits Settlements—i.e. Singapore, Penang, and Malacca, with their dependencies, which up to that time had been included in the diocese of Calcutta—were placed under the jurisdiction of the Bishop of Labuan and Sarawak. In 1881 the title of the see was changed to Singapore, Labuan, and Sarawak. The bishop, under a commission from the Archbishop of Canterbury and the Bishop of

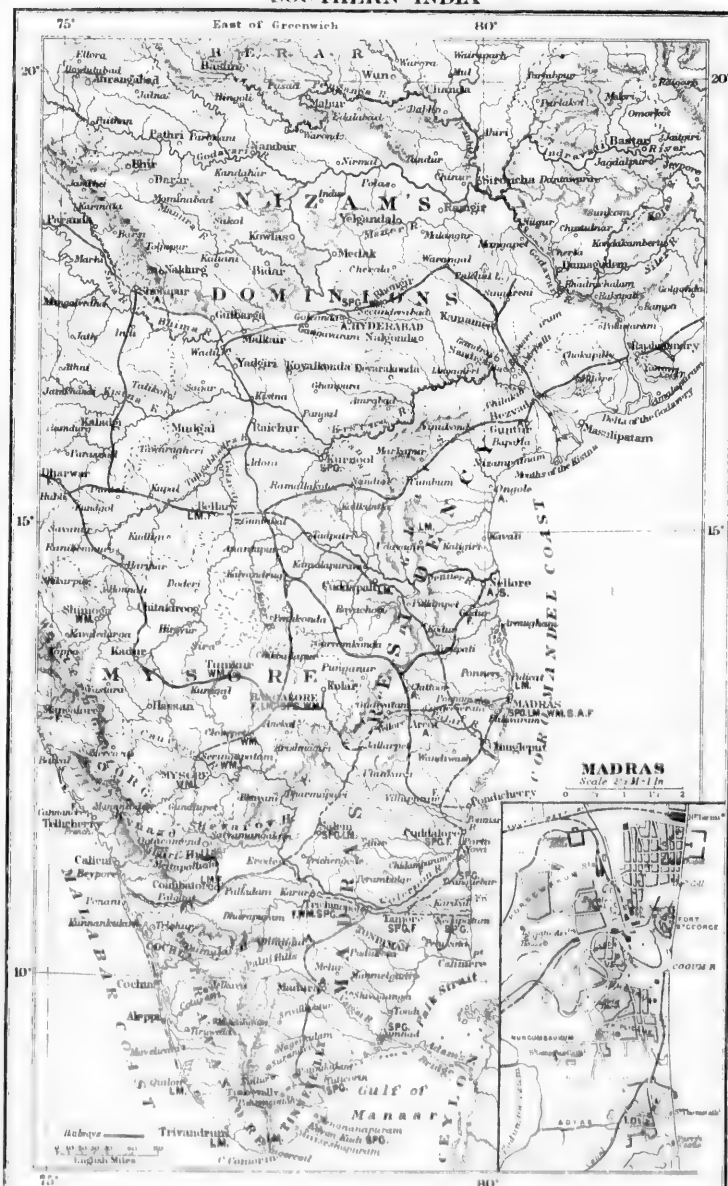
THE PUNJAB, SIND AND THE AFGHAN FRONTIER

CHURCH MISSIONARY ATLAS



CHURCH MISSIONARY ATLAS
 S.P.C.K. - Society for the Propagation of the Gospel
 E.C. - Established Church of Scotland
 B.P. - Baptist
 A. - American Protestants

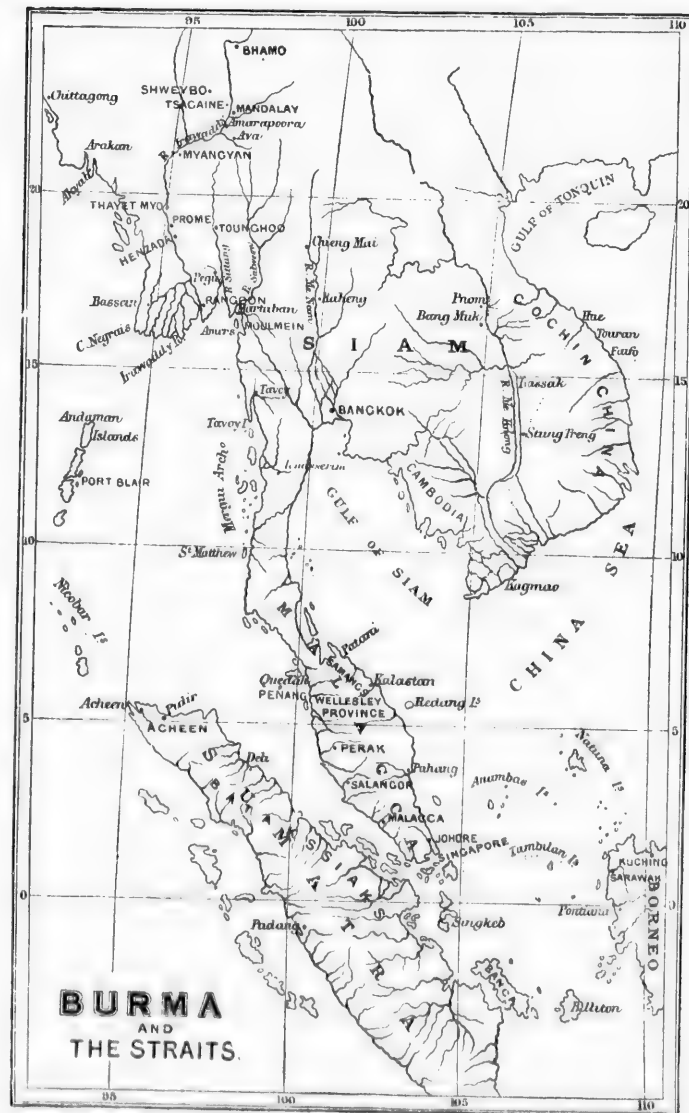
SOUTHERN INDIA



Stations of the Church Missionary Society

Other Missions
 SPG See for the Propaganda of the Gospel
 L.M. Lutheran
 W.M. Wesleyan Methodist
 A. Anglican
 P. Foreign

Station of the Church Establishment, London



London, has episcopal authority over the clergy and congregations in Java and elsewhere throughout the Malay Archipelago. Among the races at present brought under the work of the mission the following languages are spoken: Malay Dyak (two dialects), Chinese (five dialects), Tamil, Telugu, and Javanese.

Church Work.—The number of Christians in

communion with the Church of England is computed at 3500, of whom probably 1000 are Europeans and Eurasians. There are 14 clergymen—viz. 10 Europeans, one Eurasian, and three Asiatics. There are 12 consecrated churches and 11 mission chapels.

The following table gives the religious statistics of India for 1891:—

	Population by census of 1891.	Total Christian population	Christian.			Hindu.	Mohammedan.	Buddhist.	Sikh.
			Europeans.	Eurasian.	Native.				
1. Bengal	71,346,987	190,829	23,301	15,006	152,522	45,220,124	23,437,591	189,122	412
2. Assam	3,296,379	1,655	55	37	1,563	2,603,890	220,756	5,595	5
3. North-West Provinces (with Oudh)	5,476,833	2,683	1,677	383	14,782	2,997,072	1,483,974	7,697	83
4. N.-W. Provinces States	46,905,085	58,441	27,995	7,040	23,406	40,402,235	6,346,651	1,387	11,343
5. Ajmere	792,491	77	16	4	57	549,568	242,532	107	5
6. Rajputana Agency	542,358	2,683	838	636	1,209	437,988	74,265	—	213
7. Central India Agency	12,016,102	1,855	744	362	749	10,192,829	991,351	—	1,116
8. Central Provinces	10,318,312	5,999	4,136	373	1,490	7,735,246	568,640	—	1,825
9. Central Provinces States	10,784,294	12,970	4,776	2,101	6,093	8,831,467	297,604	322	172
10. Punjab	2,160,511	338	50	101	187	1,658,153	11,875	3	1
11. Sindh	20,866,847	53,587	30,840	3,109	19,639	7,743,477	11,634,192	5,768	1,389,934
12. Quetta	2,871,774	7,764	4,042	953	2,769	567,539	2,215,147	671	720
13. Punjab States	27,270	3,008	2,697	147	164	11,699	11,368	Nil.	1,129
14. Kashmir	4,263,280	322	171	38	113	2,494,223	1,281,451	468	480,547
15. Bombay Presidency (without Sindh, but including Aden)	2,543,952	218	132	5	81	691,800	1,793,710	29,608	11,399
16. Bombay States	16,029,349	154,006	26,604	7,596	119,806	14,092,387	1,321,956	699	98
17. Baroda	8,059,298	8,239	736	264	7,239	6,781,065	853,892	1	94
18. Madras and Coorg	2,415,396	646	152	108	386	2,137,568	188,740	1	11
19. Mysore	35,803,495	868,920	13,711	26,853	828,355	32,155,154	2,263,051	1,036	128
20. Madras States	4,943,604	38,135	6,205	3,889	27,981	4,639,127	252,973	5	29
21. Hyderabad	3,700,622	714,651	418	830	713,403	2,759,211	225,478	—	—
22. Berar	11,537,040	20,429	5,517	2,450	12,462	10,315,249	1,138,666	—	4,637
23. Burma (with Andamans)	2,897,491	1,359	333	329	697	2,531,791	207,681	4	177
24. Shan States	7,621,169	121,251	12,807	7,085	101,359	171,577	257,011	6,889,365	3,164
25. Ceylon	2,902	154	53	44	57	1,855	609	175	196
26. Ceylon	3,007,789	302,127	4,592	21,082	276,453	615,932	211,995	1,877,043	—

CHINA, COREA, AND JAPAN.

DIOCESE OF VICTORIA, HONG KONG.



General Description.—Victoria is the city that has gradually arisen on the north side of the small island of Hong Kong since it was ceded to England by China in 1843. It contains the residences of the British officials and merchants, barracks for the troops, and a densely crowded China town. Hong Kong and the district of British Kowloong, on the north side of the harbour, contain a Chinese population of about 170,000. The total British and foreign population, including the naval and military establishments, police, merchant shipping in harbour, temporary

and permanent residents, probably numbers not less than 8000.

The Bishopric.—The Bishopric of Victoria was established in the year 1850. Until 1872 this was the only English bishopric in China, which is now divided into four dioceses, called respectively, North China, Mid-China, South China, and Western China. The Bishopric of Victoria, now, therefore, includes only Church of England missions and clergy in South China. This consists, geographically, of Hong Kong, and the whole, or part, of the seven southern provinces of China, containing a population of about 90,000,000 souls.

In 1894 there were Church members, 6383; clergy, 28; lay helpers, 263; communicants, 2911. There are 184 churches or chapels.

Bishop's Seat.—Hong Kong.

DIOCESE OF MID-CHINA.



General Description.—In 1872, on the consecration of Bishop Russell, the portion of China north of the 28th parallel of north latitude was constituted the diocese of North China; in 1880 the six northern provinces were assigned to Bishop Scott, under the name of North China; while the remaining eight provinces, or portions of provinces, Keangsu, Nganhwei, Chekeang, Keangsi, Hupeh, Hunan, Szechuen, and Kweichow, with an area of about 350,000 square miles, were formed into the diocese of Mid-China. The Chinese population cannot be less than 100,000,000, and probably is much more.*

Bishop's House.—Shanghai.

DIOCESE OF NORTH CHINA.



General Description.—This diocese was founded in 1880, and consists of the six northern provinces of China—namely, Pechili (Chihli), Shantung, Shansi, Honan, Shensi, and Kansu, a district containing 398,433 square miles, or about seven times the area of England. The population is something between sixty and eighty millions, or possibly more—none can say.

Church Work.—In the year 1897 there were—Chinese Church members over 850; Chinese communicants, more than 300. There are 12 buildings used for worship, and six mission stations; eleven clergy and six lay helpers; (a) Chinese catechumens admitted, 256; (b) baptized, 97; (c) confirmed, 58.

Bishop's House.—Peking.

DIOCESE OF WESTERN CHINA.



In 1895 the Rev. W. W. Cassels was consecrated Bishop of the Church of England in Szechuen and Kweichow. These two provinces, north of latitude 28°, are thus subtracted from the diocese of Mid-China. There are 11 mission stations, with five clergy and 11 laymen workers.

* An American bishopric exists in this region, under the title of Shanghai and Yang-tse Valley.

COREA AND SHING KING (MANCHURIA).



General Description.—This diocese embraces the kingdom of Corea and the adjoining province of Shing King in Chinese Manchuria. The area of Corea is about 93,000 square miles, and the population, variously estimated, is said by some to be 8,500,000.

The Coreans possess no religion. Owing to the universal study of the Chinese classics, the educated are, to a man, Confucians.

The province of Shing King, in the kingdom of China, has an area of 87,000 square miles, and an estimated population of a little over 2,000,000 Chinese.

Church Work.—In the year 1889, on All Saints' Day, the first bishop was consecrated. In 1896 the staff of the mission was constituted as follows—one bishop, three priests, five lay helpers (English), three doctors (one being a lady doctor), and six nurses. These are distributed in Soül, Chemulpo, and Niu Chwang.

In Soül there are two mission stations.

In the island of Kang Hoa there is one mission station.

In Chemulpo (distant from Soül 25 miles) the mission church and parsonage of St. Michael's and All Angels, and, close to it, the hospital of St. Luke for native work, in charge of a doctor, were built in 1891.

In Niu Chwang the work (amongst Europeans only) was begun in the early summer of 1892.

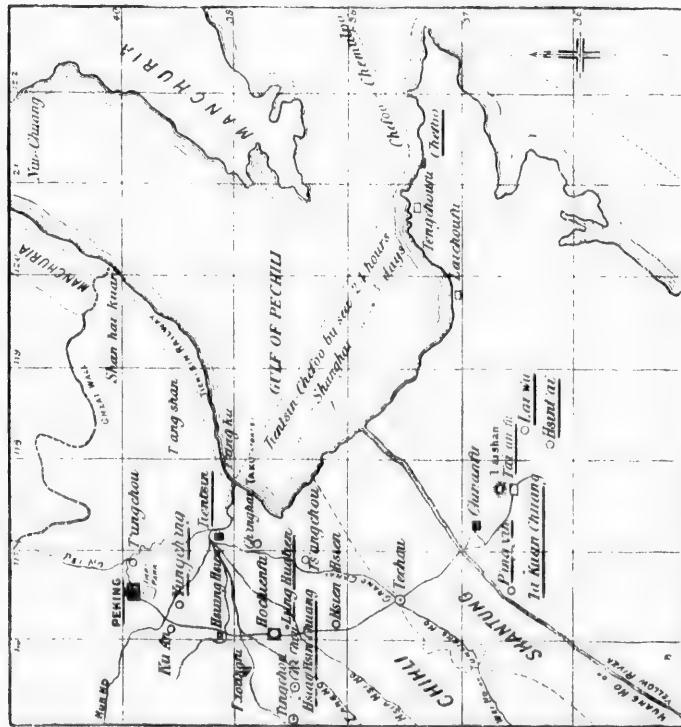
Bishop's Seat.—Soül, Corea.

JAPAN.

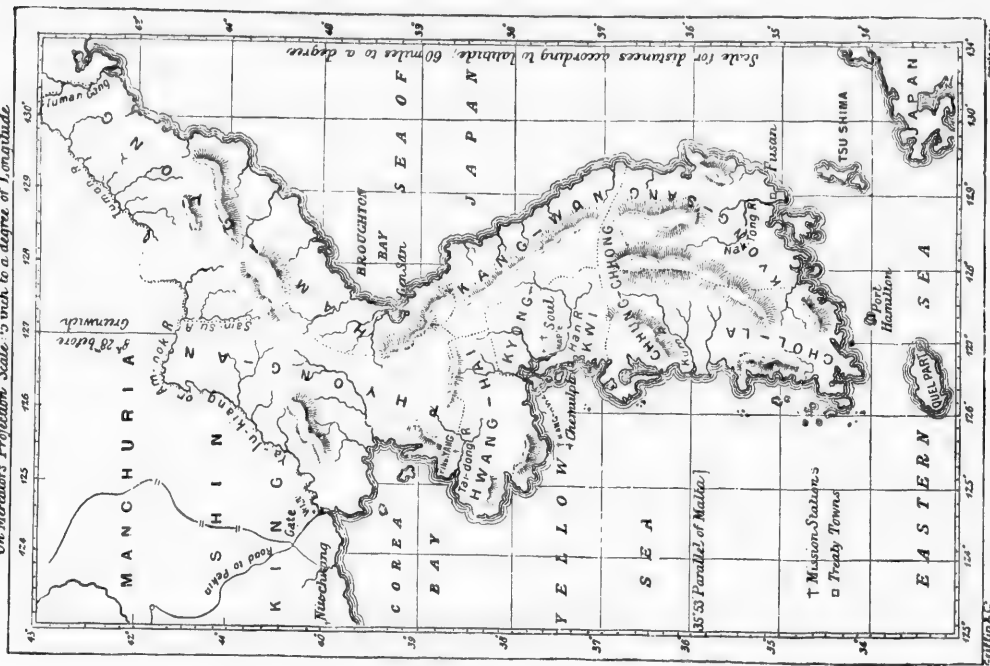
The population of the empire is estimated at over 41,000,000. Tokyo, the capital, has a population of considerably over a million. Shintoism, Buddhism, and Confucianism are the three ancient religions of the country, but the influx of Western ideas, and the wide diffusion of knowledge, have so far destroyed their influence that the mass of the educated Japanese at the present day profess no faith, and stand in a neutral attitude towards Christianity.

In 1894 the islands of Kiu-shiu and Yezo were formed into separate missionary dioceses, under the care of the Church of England. At

MAP OF THE MISSION STATIONS OF THE NORTH CHINA MISSION



COREA. On Mercator's Projection. Scale: 1 inch to a degree of Longitude



a Synod held in Tokyo in May, 1894, the main island was itself divided into four missionary dioceses, called respectively the dioceses of North and South Tokyo, of Kyoto, and of Osaka. The dioceses of North Tokyo and Kyoto are under the care of the American Church, and those of South Tokyo and Osaka under the care of the Church of England.

DIOCESE OF SOUTH TOKYO.



In this diocese, from which that of Osaka has been separated during the year 1896, there are missions of the Church of England and of the Canadian Church. The missions of the Church of England are in the southern part of the capital and the adjoining districts. Those of the Canadian Church are in the more distant provinces of Shinshiu, Owari, and Mino.

The number of English and Canadian clergy (including two chaplains in charge of English residents and of sailors in Yokohama) is 17; of English lady missionaries, 15; of Japanese clergy, 10; of Japanese catechists, 23.

Bishop's Seat.—Bishopstowe, Osaka, Tokyo.

DIOCESE OF OSAKA.



This newly-formed diocese embraces a population from nine to ten millions. There are 16 ordained clergy, and 90 lay readers, 12 permanent churches, 25 mission districts. Last year there were 45 infants and 87 adults baptized; 87 candidates were confirmed. There are 721 communicants. Last year five new mission stations were opened, and one church built. There are 519 children in Sunday schools, under the care of 41 teachers.

DIOCESE OF SOUTH JAPAN, KIU-SHIU.



The diocese of South Japan includes the islands of Kiu-shiu, with such islands of Japanese empire as fall between the 24th and 35th parallels N. lat. Kiu-shiu is the most southerly of the four chief islands of Japan. It was formed into a separate diocese in 1893. The population is about 6,200,000, and the area 28,552 square miles.

Church Work.—The C.M.S. is the only Church Society engaged in missionary work in this diocese, the first missionary of that society, the Rev. G. Ensor, having landed in Nagasaki in 1893. In spite of the fact that 62 were baptized during the year, the number of Christians is actually smaller this year than last, being 675 instead of 700.

There are now five English clergy, nine single ladies, two Japanese deacons, 19 Japanese catechists, and six Bible-women.

Bishop's Seat.—Bishop's Lodge, Nagasaki.

DIOCESE OF HOKKAIDO.

This diocese, which was founded in 1896, is conterminous with Yezo, the northernmost island of Japan proper. The island is largely peopled by Ainus, who are thought to be descendants of the original inhabitants of Japan.

The work in the diocese is wholly in the hands of the C.M.S., who occupied the treaty port of Hokodate in 1874, Kushiro in 1889, and Sapparo in 1892. The bulk of the Ainu population is resident in the last-mentioned district, where there are some 600 Christians of this race attached to the C.M.S. Mission. The Japanese Christians in this and other parts of the diocese amount to about the same number.

There are five clergy besides the bishop, and a few lay workers.

MAP XV.—Australia and New Zealand.

AUSTRALIA, under the name of "Australis Terra," is probably mentioned for the first time in Wytfliet's *Descriptionis Ptolemaice Augmentum*, Louvain, 1598. From 1616 onwards Dutch navigators explored its coasts, giving to it the name of New Holland. English explorations began in 1688, but it was not until the time of Captain Cook (1769–1777) that its coasts were first opened to European enterprise and settlement. Sydney was founded in 1788, but all the other settlements in the country were of much later date.

The following detailed account of the dioceses is taken from the *Official Year-Book* (S.P.C.K.) for 1897:—

PROVINCE OF NEW SOUTH WALES.

Metropolitan—The Most Rev. WILLIAM SMITH, D.D., Archbishop of Sydney.

DIOCESE OF SYDNEY.



General Description.—The diocese of Sydney is situated on the eastern coast of New South Wales, and measures about 200 miles from north to south, and 100 miles from east to west. It comprises but a small portion of the original bishopric of Australia, which was formed in 1836, and included New Zealand and Tasmania, having previously been an archdeaconry of the diocese of Calcutta. New Zealand was detached in 1841, and Tasmania in 1842. In 1847 the diocese of Australia was again divided, the sees of Sydney, Newcastle, Adelaide, and Melbourne being formed; and the Bishop of Australia was created, by letters patent, Bishop of Sydney and Metropolitan of Australia and Tasmania. The see has since been greatly reduced by the foundation of the diocese of Goulburn in 1863 and of Bathurst in 1869.

Church Work.—There are 95 parishes and 12 conventional and mission districts; 327 churches and other buildings licensed for Divine service; 158 clergy, besides four catechists, and about 84 lay readers and 10 deaconesses. The members of the Church of England are estimated at about 258,000, and there is church accommodation for about 55,000. The average annual number of confirmations is about 1700, and of baptisms about 6000.

Bishop's Seat.—Sydney.

DIOCESE OF BATHURST.



General Description.—The diocese of Bathurst, occupying one-third of the colony of New South Wales, is situated between the 29th and 34th parallel of south latitude, and is bounded on the east by the dioceses of Sydney, Newcastle, Grafton, and Armidale; on the north by part of the southern boundary of the colony of Queensland; on the west by the diocese of Riverina; and on the south by the diocese of Goulburn. It contains within its

area various climates—the dry heat of Bourke, Cobar, Brewarrina, Coonamble, and the bracing conditions of Bathurst, Blayney, Carcoar, and Orange, whilst Coonabarabran, Wellington, Parkes, Mudgee, Cowra, and Molong represent a more moderate degree of heat and cold.

Church Work.—The diocese is well supplied with clergymen, no difficulty being experienced in filling any vacancies that may occur. A large proportion of these are Australians—28 out of 41.

Bishop's Seat.—Bishop's Court.

DIOCESE OF GOULBURN.



General Description.—This diocese, formerly part of that of Sydney, was founded in 1863.

The original diocese of Goulburn was in 1884 divided by the formation of the diocese of Riverina.

The present diocese of Goulburn comprises the south-eastern portion of the colony of New South Wales, and contains an area of 50,000 square miles, with a scattered population of about 128,000 British and other settlers, of whom upwards of 54,000 profess to be members of the Church of England.

The population of the cathedral city is under 11,000, and the only other towns of importance in the diocese are Albury (5000), Wagga-Wagga (4000), and Young (3000).

Church Work.—The number of the clergy is at present 39; stipendiary readers, 4; honorary readers, 25. The number of parishes is 37, and of churches and school churches 128.

Bishop's Seat.—Bishopthorpe, Goulburn.

DIOCESE OF GRAFTON AND ARMIDALE.



General Description.—The diocese embraces the north-eastern portion of the colony of New South Wales, and covers an area of over 70,000 square miles. The population of the diocese is 137,000, of whom 59,000 belong to the Church of England. The diocese was originally a portion of the diocese of Newcastle, and was separated from it in 1865.

Church Work.—There are 31 clergy in the diocese, and eight stipendiary lay readers.

Bishop's Seat.—Bishopscourt, Armidale.

DIocese OF NEWCASTLE.



General Description.—This is one of the oldest dioceses in Australia, having been founded in 1847, contemporary with Melbourne and Adelaide. A church was built in Newcastle so early as 1817, and stood until lately, when it had to

give place to the rising cathedral.

Church Work.—The growing resources of the Church in Australia are seen in the fact that among 41 clergy there are 14 Australians in this diocese. There are 37 licensed lay readers, 32 parishes, seven mission districts, 116 permanent churches, and 39 mission rooms.

Bishop's Seat.—Bishop's Court, Morpeth, N.S.W.

DIocese OF RIVERINA.



General Description.—This diocese was founded in 1884. It contains about 70,000 square miles, and is bounded on the north by the diocese of Brisbane, on the east by the dioceses of Bathurst and Goulburn, on the west by South Australia, and on the south

by the colony of Victoria. The country consists chiefly of vast plains, on which millions of sheep are pastured.

Church Work.—The clergy are 17 in number; they are separated by great distances, several being as much as 120 miles apart. The members of the Church number 27,567. Missions to the aborigines are carried on at Warangesda and Malaga.

Bishop's Seat.—Bishop's Lodge, Hay.

DIocese OF ADELAIDE.



General Description.—This see was founded in 1847, and, by the letters patent of the first bishop (Dr. Short), the diocese was made conterminous with the colony of South Australia. When the "Northern Territory" was added to the colony, it appears to have been regarded

as included in this diocese—South Australia Proper, Central Australia, and the Northern Territory. The total area comprises 914,730 square miles. The population, according to the latest estimates, is 352,653, of whom about 4752 are residents in the Northern Territory. Recent discoveries of gold in South Australia, and the opening up of the country in the Northern Territory, point to a rapid increase in numbers in the immediate future. The number of clergy is now 79.

Church Work.—The statistical returns are, as nearly as possible, the same as last year, manifesting, however, a slight increase in the number of Church day schools and scholars. The census returns for the year 1891, giving the number of persons belonging to each religious denomination in the colony, show that the members of the Church of England in 1891 were 27·86 of the population.

Bishop's Seat.—Bishop's Court, North Adelaide, South Australia.

DIocese OF BALLARAT.



General Description.—The diocese was separated from that of Melbourne in 1875; it forms the western, as the latter now forms the eastern, portion of the colony of Victoria. It contains some 315,000 souls, of whom some 80,000 may be adherents of the Church of England.

General Church Work.—There are 53 parishes and 246 districts, 58 clergy, 20 lay readers (or catechists), and 72 honorary lay helpers, who hold the bishop's licence; 154 Anglican churches, besides 172 places used for Anglican service. The average Church attendants are 14,000; communicants about 6000.

DIocese OF BRISBANE.



General Description.—The see of Brisbane was virtually founded in the year 1859, when the new colony of Queensland was separated from that of New South Wales. The diocese, since the formation of the central district into the diocese of Rockhampton

in 1892, includes Southern Queensland only. The area thus comprised contains some 209,278 square miles, with a population of about 304,000, of which some 36 per cent. are members of the Church of England.

Church Work.—There are now 51 parishes with 50 clergy, two catechists, and 38 honorary lay readers holding the bishop's licence; 98 churches, and 66 temporary buildings in which services are held. The communicants number 5518.

Bishop's Seat.—Bishopsbourne, Brisbane.

DIOCESE OF MELBOURNE.



General Description.—This diocese was founded in 1847, and now consists of the eastern half of the colony of Victoria, the western half having been formed into the diocese of Ballarat in 1875. The area of the diocese is 43,225 square miles. At the census taken on April 5, 1891, there were 213,574 British born, 85,337 Irish, 713,585 Victorians, 79,719 other Australians, 21,620 Germans and other continental nationalities, and 8467 Chinese. The result of the census showed a total population of 1,140,405, of whom about 760,000 are estimated to be resident within the diocese of Melbourne.

Church Work.—The number of Church members is about 300,000; of communicants, 21,849. There are 210 parishes or parochial and mission districts. The licensed clergy are 179, and there are 49 readers, besides 296 honorary readers.

Bishop's Seat.—Bishopscourt, Melbourne.

DIOCESE OF NORTH QUEENSLAND.



General Description.—The diocese of North Queensland occupies the northern portion of Queensland, extending to Thursday Island and the Gulf of Carpentaria, and covers about 250,000 square miles. The population is composed almost entirely of English, Scotch, and Irish settlers who have emigrated to Australia in recent years, together with those who have come from the

southern colonies. The aborigines are few, and restrictive legislation is reducing the number of Chinese.

Bishop's Seat.—Townsville, Queensland.

DIOCESE OF PERTH.



General Description.—This see was formed from the diocese of Adelaide in 1857. It is conterminous with the colony of Western Australia, which embraces that portion of the continent lying west of the 129th meridian of east longitude, and is 1280 miles from north to south, by about 865 from east to west, having an estimated area of 1,060,000 square miles. The European population on June 30, 1895, was a little over 90,000, and has since been increasing. There are about 15,000 aborigines within the settled districts, and some 2000 Malays and Chinese, employed chiefly in the pearl-shell fisheries.

Church Work.—The members of the Church of England are about 35,000. There are 28 clergy and 35 churches, besides about 40 schools or other buildings used for Divine service.

DIOCESE OF ROCKHAMPTON.



General Description.—The diocese was founded November 30, 1892. It contains about 223,000 square miles, and is bounded on the north by the diocese of North Queensland, on the south by the diocese of Brisbane, on the east by the South Pacific Ocean, and on the west by the northern territory of South Australia. The diocese is practically conterminous with what is known as Central Queensland. The population (about 50,000) is widely scattered, and the towns few and far between.

Church Work.—The clergy are 12 in number. In the last census (that of 1891), 18,736 returned themselves as members of the Church of England, or 39.98 per cent. of the entire population.

Bishop's Seat.—His Escop, Rockhampton.

DIOCESE OF TASMANIA.



General Description.—The see was founded in 1842, being second to Sydney in seniority. The Church began its work in the colony in 1804, when the colony was founded. The diocese comprises Tasmania and its dependencies (the islands in the Bass Straits and others). The area is 16,778,000 acres, being about the size of Ceylon; the population is calculated to be 160,833, of whom some 110,000 are native born. The last census gave the Church population as 53½ per cent. of the whole.

Church Work.—There are 68 ordained clergy. The consecrated churches number 118, and 144 other buildings are regularly used for worship.

Bishop's Seat.—Bishopscourt, Hobart.

NEW ZEALAND.

Tasman discovered New Zealand in 1642, but Captain Cook was the first European to set his foot on its shores (1769). He took formal possession of the country for George III. From this time to 1814 it was little visited, but in that year the Rev. Samuel Marsden established his Church Mission in New Zealand and the Bay of Islands. In the course of the next thirty years, almost the whole native population was converted, nominally at least, to Christianity. The treaty with the native chiefs in 1840 opened up the country to colonization.

The following is a detailed account of the dioceses taken from the *Official Year-Book* for 1897—

PROVINCE OF NEW ZEALAND.

Primate—The Most Rev. WILLIAM GARDEN COWIE, D.D., Bishop of Auckland.

DIOCESE OF AUCKLAND.



General Description.—This diocese, formerly known as that of New Zealand, is that part of the colony which the late Bishop Selwyn retained for himself, after resigning the charge of those provinces which now form the dioceses of Christchurch, Wellington, Nelson, Waiapu, and Dunedin.

The first bishop of the diocese, Dr. George

Augustus Selwyn, afterwards Bishop of Lichfield, was consecrated in 1841.

The diocese of Auckland comprises the northern part of the North Island of the colony of New Zealand, extending from south latitude 34° 20' to 39° 20', and from east longitude 172° 35' to 176°, and contains an area of about 15,659 square miles, with a scattered European population of about 140,000.

Church Work, etc.—The number of clergy is at present 77, including 16 Maoris, and the number of congregations about 220. Of the European population about 57,000, and of the Maori population about 18,000, are members of the Church.

Bishop's Seat.—Bishopscourt, Auckland.

DIOCESE OF CHRISTCHURCH.



General Description.—This diocese was founded in 1856, and consists of the middle portion of the South Island of New Zealand, comprising an area of 20,000 square miles. The population, according to the last census, is 109,528, exclusive of 900 Maoris and Morioris. Of these, 59,761 are Church members.

Church Work.—The number of communicants is about 6500 (estimated). The clergy of the diocese number 61, and there are two licensed lay assistants and 100 licensed (honorary) lay readers.

Bishop's Seat.—Bishopscourt.

DIOCESE OF DUNEDIN.



General Description.—This see was founded in 1868, when it was cut off from that of Christchurch. The diocese comprises the southern portion of the Middle Island of New Zealand, together with Stewart's Island (sometimes called the South Island), and is continuous with the provincial district of Otago. The population is about 150,000, of whom 38,251, or over 33 per cent., have recorded themselves as members of the Church of England. There are 800 Maoris, and perhaps as many Chinese.

Church Work.—The clergy (including the bishop) number 25, and there are 48 churches, including two for the native race, besides some unconsecrated buildings.

DIOCESE OF MELANESIA.



General Description.—This diocese was founded in 1861, the first bishop being John Coleridge Patteson. It comprises the Western Islands of the South Pacific, from the middle of the New Hebrides to the Solomon Islands inclusive.

Church Work.—On the whole the reports are encouraging and hopeful. Work is being carried on vigorously in 27 islands under the bishop, 11 European, and as many native, clergy.

The native Church of Melanesia now consists of 8929 baptized. Nine have been ordained.

Bishop's Seat.—Norfolk Island.

DIOCESE OF NELSON.



General Description.—This diocese was founded in 1857, and consists of the northern portion of the South Island of New Zealand. The population of the diocese is 55,000.

Church Work.—Of the population of the diocese, 23,000 are members of the Church of England. There are five constituted parishes, with 25 parochial and missionary districts, 40 churches, and 38 other places used for Divine service. The licensed clergy number 21.

Bishop's Seat.—Bishopdale, Nelson.

DIOCESE OF WAIAPU.



General Description.—This diocese, which was founded in 1859, occupies the eastern portion of the North Island of New Zealand, being bounded on the north and east by the sea; on the west by the 176th meridian of longitude as

far south as the 39th parallel of latitude, and then by the Ruahine range as far as the gorge on the river Manawatu; on the south by a line running eastward from thence to the south side of Cape Turnagain. The seat of the bishopric is Napier, the chief town of the Provincial District of Hawke's Bay. The estimated population consists of 47,678 Europeans and 13,514 Maoris.

Church Work.—There are 20 clergymen labouring among the Europeans. Six of the English

clergy are working among the Maoris, under the Church Missionary Society. Fifteen native clergy have settled congregations of their own people.

Bishop's Seat.—Napier, N.Z.

DIOCESE OF WELLINGTON.



General Description.—This diocese was founded in 1881. It is bounded on the east by the diocese of Waiaapu, from latitude 39° to 40° 30'; from thence by the ocean to the south and west, and north-west to the Tipoka stream, near Mount Egmont; and thence by the diocese of Auckland, by a line hereafter to be defined, to where the 39° of latitude, at longitude 175° 13', intersects the river Whanganui; and on the north by the same line of latitude to longitude 176° 30'.

Area and Population.—The area of this diocese is about half as large again as that of Wales. The census returns for 1896 show that the Maoris have slightly decreased. They number at present 5240, and are under the care of five clergy (three of them of their own race).

Bishop's Seat.—Wellington.

DIOCESE OF HONOLULU.



General Description.—This diocese embraces the Hawaiian or Sandwich Islands, situated in the Pacific Ocean, and extending from 19° to 22° 20' N. lat., and from 155° to 160° 15' W. long. The group consists of eight islands, of which the principal are Hawaii, Mani, Oahu, Kauai, and Molokai. They contain an area of over 6000 square miles. The population, according to a census just taken, is 109,000, of whom 40,000 are Orientals.

A Chinese deacon was added to the clerical staff at Christmas, 1895. The deposed queen, Liliuokalani, who, before and during her occupancy of the throne, attended the Congregationalist form of worship, made a study of the Book of Common Prayer during her imprisonment in 1895, and was this year, after her release, hypothetically baptized and confirmed in the cathedral.

Bishop's Seat.—Honolulu.



MAP XVI.—Africa.

PROVINCE OF SOUTH AFRICA.

Metropolitan.—The Most Rev. WILLIAM WEST JONES, D.D., Archbishop of Capetown.

THE Cape of Good Hope was discovered by Bartholomew Diaz in 1486, but it was not colonized until 1652, when the Dutch East India Company formed a settlement there. This colony was increased in 1686 by a number of French refugees. It was taken by the English in the latter part of the eighteenth century, but restored to Holland. It was finally ceded to England by the peace of 1815, and has since been an English colony. The other British colonies in South Africa are extensions of this.

DIOCESE OF CAPE TOWN.



General Description.—This diocese embraces the western portion of the colony of the Cape of Good Hope, and covers an area of about the same magnitude as Great Britain. It is the Metropolitan See of the Province of South Africa, and was founded in 1847, being then the only diocese in South Africa, and embracing the whole of the present province. The population was, by last census (1891), 403,453, of whom 51,118 are Church people.

Church Work.—There are 53 churches and 65 school chapels, and 107 Church schools and 38 parsonages. The clergy number 75, and there is a large staff of catechists.

Bishop's Seat.—Capetown.

DIOCESE OF BLOEMFONTEIN.



General Description.—This diocese was founded in 1863, and consists of the Orange Free State, Basutoland, Griqualand West, and British Bechuanaland. Population—Orange Free State, 207,000; Basutoland, 220,000; Griqualand West, 70,000; British Bechuanaland, about 60,000.

Church Work.—The diocese is divided into two archdeaconries and six rural deaneries, containing 15 parishes, 12 chapelries, and 18

mission stations. There are 43 clergy (40 priests and three deacons), and 5527 communicants.

Bishop's Seat.—Bloemfontein.

DIOCESE OF GRAHAMSTOWN.



General Description.—The diocese, founded in 1853, consists of the eastern province of Cape Colony, and contains an area of 75,000 square miles, with a population of over half a million. There are about 90 clergy.

The work of the diocese is of a twofold character. In the native reserves the clergy devote themselves almost exclusively to the conversion of the heathen and the building up of a native Church.

Bishop's Seat.—Grahamstown.

DIOCESE OF NATAL.



General Description.—The diocese was founded in 1854, and comprises the colony of Natal. It is bounded on the north by Zululand and the Transvaal, on the south by Pondoland and East Griqualand, on the east by the Indian Ocean, and on the west by Basutoland and the Orange Free State. It has an area of 20,851 square miles, with a population, according to the last blue-books, of 45,707 Europeans, 50,000 Indians, and 503,208 natives.

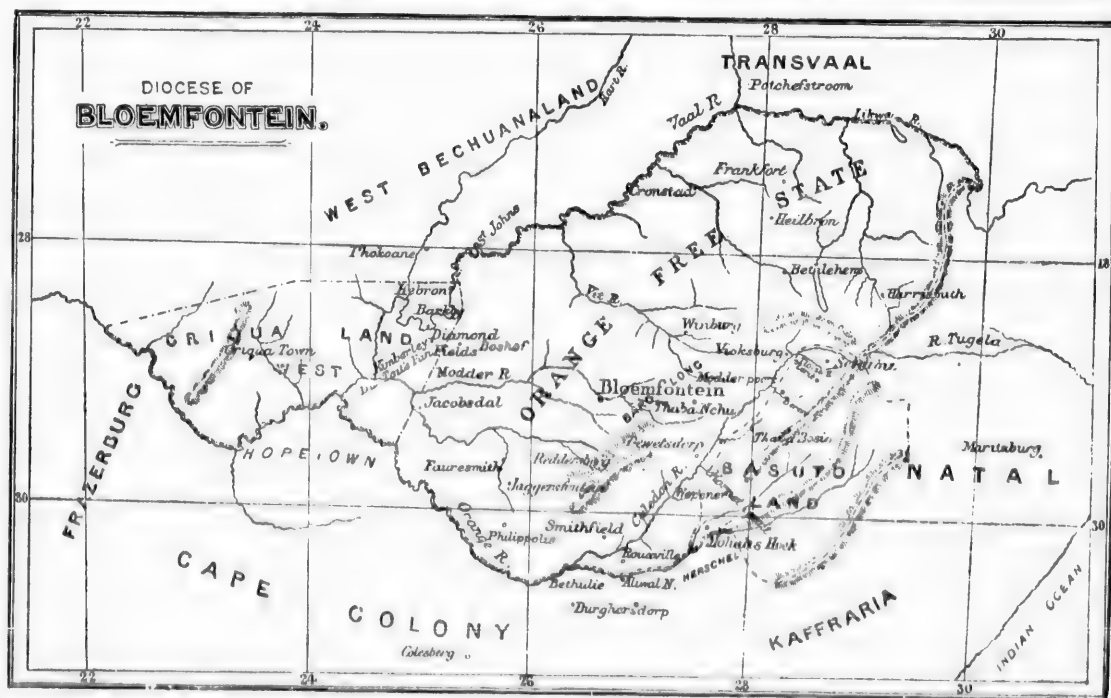
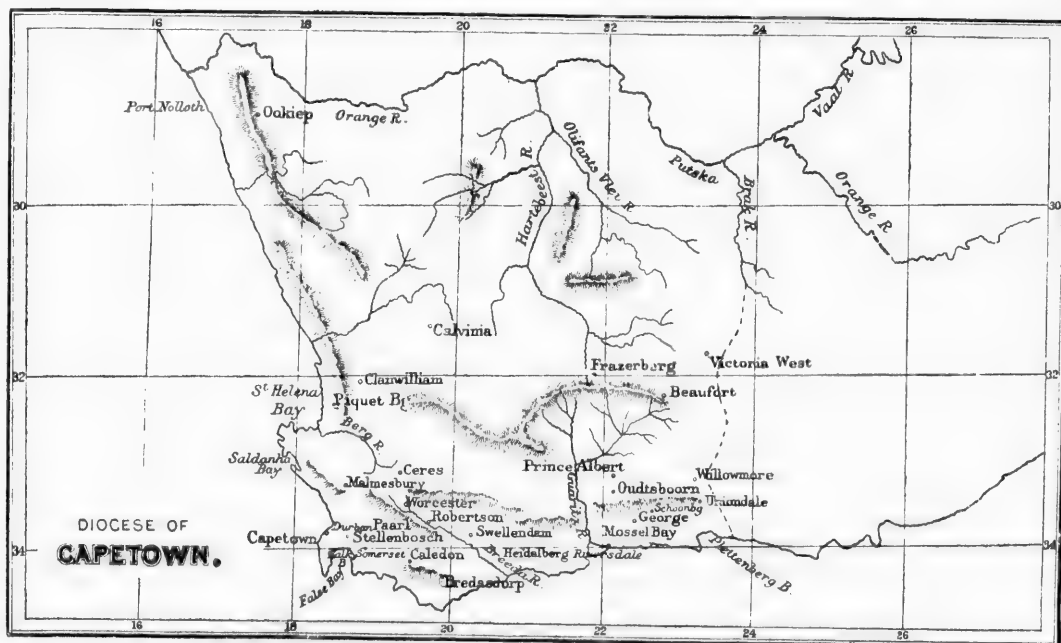
Church Work.—The members of the Church number about 14,650, of whom 3734 are communicants. The parishes are 19, but there are altogether 50 centres (including 13 mission stations) where service is held. The number of clergy is 43.

Bishop's Seat.—Pietermaritzburg.

DIOCESE OF PRETORIA.



General Description.—This diocese was founded in 1877. It consists of so much of the Transvaal as lies west of the Drakensberg Mountains, the area of which is 106,357 square miles, and the population, of European nationality or descent,



about 150,000, while the natives can scarcely be less than 1,000,000.

Church Work.—The number of Church members may be estimated at 18,000, the communicants at about 4000. There are now 29 clergy—25 priests and four deacons. The churches are 19, and there are seven school chapels, besides nine mission chapels and 23 other places in which services are held.

Bishop's Seat.—Bishopscote, Pretoria.

DIOCESE OF ST. JOHN'S, KAFFRARIA.



General Description.—This diocese was founded in 1873. Missions had been begun from the dioceses of Grahamstown and Maritzburg. It comprises the territories of the Transkei, Tembuland, Griqualand East, and Pondoland. The last-

named has been now annexed (in 1894).

Population—natives (Bantu), about 600,000; Europeans, about 15,000; Hottentots and Griquas, about 5000.

Church Work.—Church members, 12,517 (native, 10,067); communicants, 2399 (native, 2692). Clergy—English, 19; native, 14. Catechists, etc., 200 (all natives).

Bishop's Seat.—Umtata.

DIOCESE OF MASHONALAND.



General Description.—This mission was founded definitely in 1891, work having been commenced from the diocese of Bloemfontein three years previously. It comprises the country between the Zambesi, eastward of the Victoria Falls, and a line which may be drawn on the south, taking in Khama's Town, Palapswie, and extending along the Limpopo River till its junction with the Nuanetze, thence running to the nearest point on the Sabi River, and thence along this river to the sea. Mission work has been begun in what is known as Mashonaland. The European population may now number about 4000.

Church Work (European).—The responsibilities of the diocese have been greatly

increased by the rapid development of Matabeleland since the termination of the war. At the beginning of 1895 the clerical staff consisted of but one priest and one deacon; but now, exclusive of the bishop, there are six priests and one deacon at work in the country.

Fort Salisbury is now the head-quarters of the mission.

Bishop's Seat.—Salisbury.

DIOCESE OF LEBOMBO.



General Description.—This diocese was taken out of the diocese of Zululand and the tribes towards the Zambesi River. It embraces the country lying between the Lebombo Mountains and the Indian Ocean, extending from the Sabi

River on the north to the border of Amatongaland on the south. The population consists mainly of various Bantu tribes. There are also a certain number of Portuguese, Banyans and other Indians, Arabs, and half-castes at various places near the coast. At Lourenço Marquez, the terminus of the railway from Pretoria to Delagoa Bay, there is a very mixed population, almost all European nations being represented.

The native population is very large in some districts, others being very sparsely inhabited.

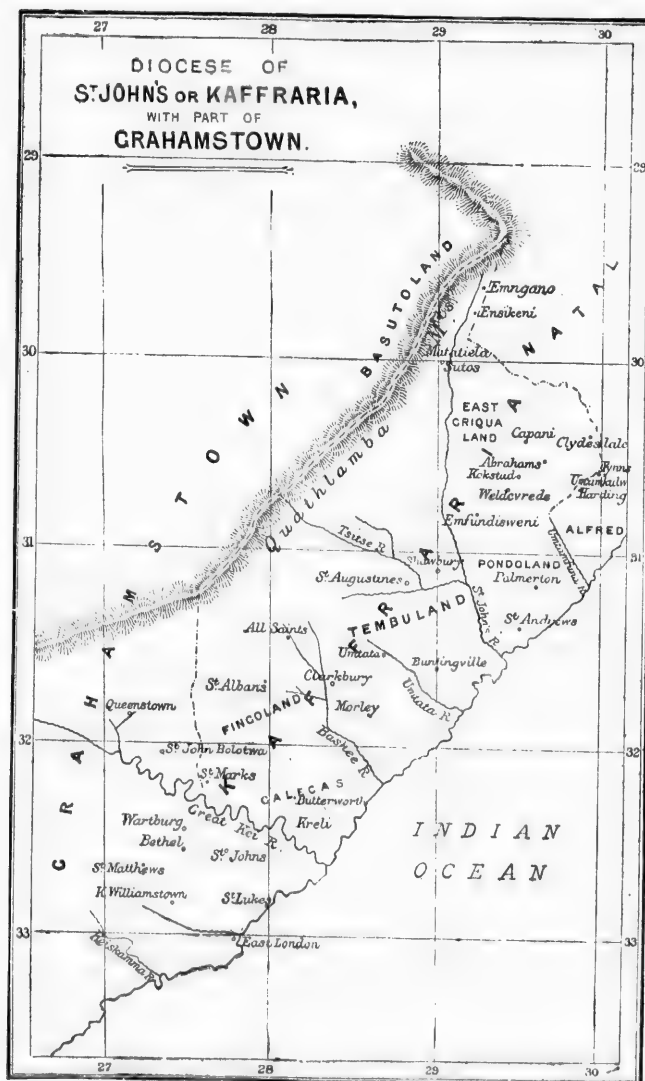
The first bishop was consecrated on November 5, 1893, at which time there were no clergy in the district except the Portuguese priest at Lourenço Marquez, Inhambane, and Chiluane.

Bishop's Seat.—Delagoa Bay.

DIOCESE OF ZULULAND.



General Description.—This missionary bishopric was founded in 1870. It embraces Zululand, Tongaland, Swaziland, Vryheid, Utrecht, Piet Retief, and so much of the districts of Wakkerstroom and Ermelo as lie to the east of the watershed of the Drakensberg Range. The population of the first three countries consists almost entirely of natives. The other parts of the diocese are in the Transvaal, and are



inhabited mainly by Dutch Boers, with one or two small townships. The population may be put roundly at 180,000. The area of the diocese is about 300 miles by 100.

The work hitherto has been confined very largely to Zululand, in which country there are 10 mission centres.

In all there are 23 clergy, four of whom are native deacons, and about 30 other workers.

Bishop's Seat.—Isandhlwana, *viâ* Rorke's Drift, Zululand.

DIocese OF ST. HELENA.



General Description.—This diocese was founded by letters patent (St. Helena being a Crown colony) in 1859, and comprises the islands of St. Helena (distant from Africa 1200 miles, and from Brazil 1800 miles), Ascension, and Tristan d'Acunha, with a population of about 5300. The natives of St. Helena, with the exception of a few English families, have sprung from the intermixture of natives of India, Chinese, Malays, and Africans, in the days of slavery, with English settlers, soldiers, sailors, and other Europeans. The people of Tristan d'Acunha are of mixed English and African blood. Ascension has no native population, but is inhabited by officers and men of the Royal Navy and Marines, with their families, and by Kroomen, who serve on board our ships of war for a limited time, and then return to their own country on the African coast.

Church Work.—There are 3820 Church members. There are six consecrated churches, with two mission stations. But at present there are only four clergy in the diocese.

Bishop's Seat.—"Red Hill," St. Helena.

INDEPENDENT DIOCESES.

DIocese OF ZANZIBAR AND EAST AFRICA.



This mission to East Central Africa was proposed by David Livingstone in 1857, and undertaken in 1859. Charles Frederiek Mackenzie, Archdeacon of Natal, was appointed head of the mission, and with two clergy and three laymen sailed

for Capetown, where he was consecrated *first* bishop of the mission on January 1, 1861.

Church Work.—Bishop Smythies assumed the title of Bishop of Zanzibar and missionary bishop of East Africa. In his diocese he retained Zanzibar, the Usambara country, and the Rovuma country. It is impossible to correctly estimate the population. In Zanzibar alone are 150,000 people. In the diocese are 16 stations and sub-stations, eight stone churches, six wood. Clergy—17 European, eight native; 18 laymen; 25 ladies.

DIocese OF LIKOMA.



On St. Peter's Day, 1895, the Ven. Chauncy Maples, who had been Archdeacon of Nyasa, was consecrated Bishop of Likoma, but was drowned in the lake on September 12, 1895, while on his way to resume his work at Likoma. He has been succeeded by the Rev. J. E. Hine, M.D., who has been a member of the mission for nine years, and was consecrated on St. Peter's Day, 1896. The diocese embraces that portion of Central Africa surrounding and contiguous to Lake Nyasa, both in British, German, and Portuguese territory, known as Nyasaland. The population of the British territory alone is estimated at 850,000.

Church Work.—The central station is on the island of Likoma, in the centre of the lake. There are 17 stations, five churches, 24 schools, 598 scholars, 28 native teachers, eight European and one African clergy, four ladies, six laymen, one medical man.

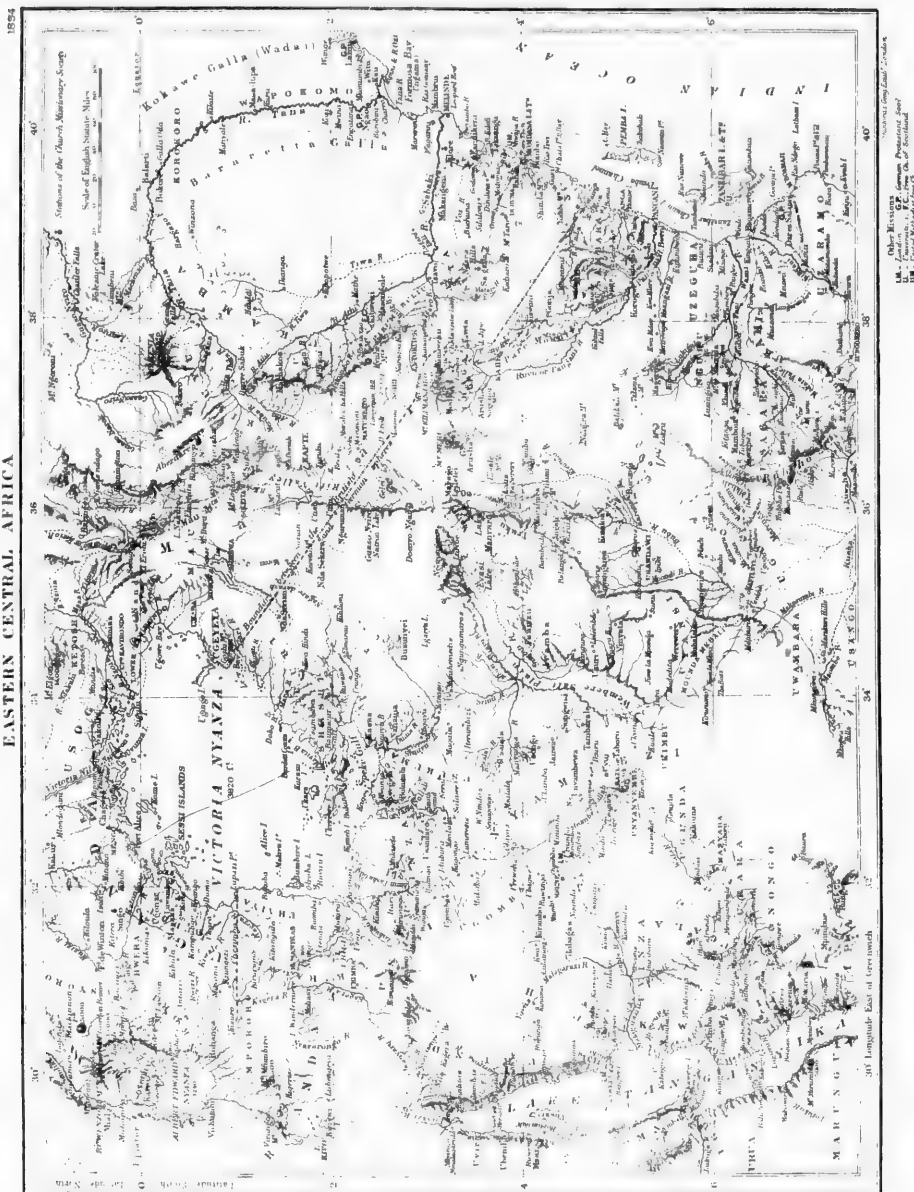
DIocese OF EASTERN EQUATORIAL AFRICA.



General Description.—This diocese was founded in 1884. It consists of the two C.M.S. districts, formerly known as the East African and the Victoria Nyanza Missions, though its extent has not yet been spoken of as almost b

Church Work.—The stations number 15, including Mombasa, Frere Town, Rabai, Jilore, Taveta, Mumboia, Mpwapwa, Kisokwe, Nassa, and several in Buganda. The clergy number 45, of whom thirteen are natives;

EASTERN CENTRAL AFRICA



the lay agents (European), 28; single ladies, 32; native lay agents (male and female), 729. There are 12,000 baptized natives, of whom 3640 are communicants.

[Negotiations are on foot for a division of this diocese into two, but the arrangement is not yet (November, 1897) completed.]



DIocese of MADAGASCAR.

Church Work.—The staff of this diocese consists at this time of eight English priests, 13 native deacons, and 136 lay readers set apart by the bishop.



DIocese of MAURITIUS.

General Description.—This see was founded in 1854, and is co-extensive with the colony and its dependencies, which comprise 149 small islands, widely scattered over the Southern Indian Ocean, at distances varying from 300 to 1200 miles from the colony. The most important group, the Seychelles, is nearly 1000 miles to the north, and some four degrees south of the Equator. The actual area of land is, however, only about 1400 square miles, of which Mauritius itself occupies 714. The population amounts to some 400,000, of whom 378,000 are in the island of Mauritius. These are made up of English, French, Creoles, Malagaches, Africans, Arabs, Chinese, and British Indians; these last are by far the most numerous, numbering 260,000. The population of the Seychelles Archipelago is over 19,000, and of the other scattered islets about 3500. The population of Mauritius has doubled during the last thirty years, and it is more closely distributed than that of Belgium.

Church Work.—The estimated number of Church members (entered very imperfectly in the last census) is from 9000 to 10,000, of whom more than 3000 are Indians and 3300 belong to the dependencies. The Church has, besides the bishop, 24 clergy in Mauritius and the Sey-

chelles. Nine are on the Government establishment. There are some 50 lay readers.

Bishop's Seat.—Mauritius.

DIocese of WESTERN EQUATORIAL AFRICA.



General Description.—The Niger mission was undertaken in 1857 by the C.M.S., who, in 1864, placed it under the supervision of a native bishop. The extent of the diocese is quite undefined, as it comprises the Niger Delta, from Benin River

to Bonny in the Bight of Biafra, and the country on both sides of the river as far inland as it is accessible, as well as the Yoruba country—with its flourishing mission stations of Abeokuta and Ibadan—to the west, with the exception of the colony of Lagos, which is included in the Sierra Leone diocese.

Church Work.—Between the mouths of the river in the Bight and Kipo Hill, 350 miles from the coast, 14 stations—including Brass, Onitsha, and Lokoja—have been occupied, but some of these are vacant at present.

The staff consists of Bishop Tugwell, two native assistant bishops, nine European and 32 native clergymen. There are 9260 baptized natives, of whom 3841 are communicants, and about 3500 scholars.

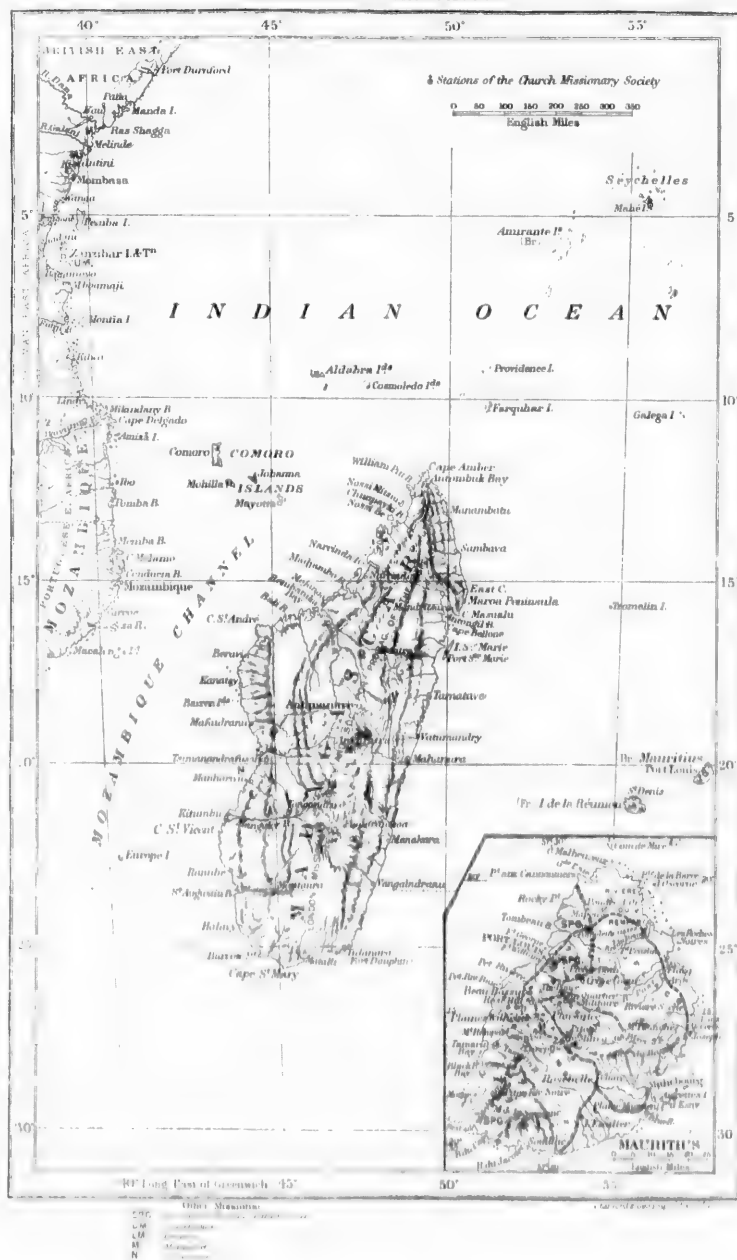
DIocese of SIERRA LEONE.

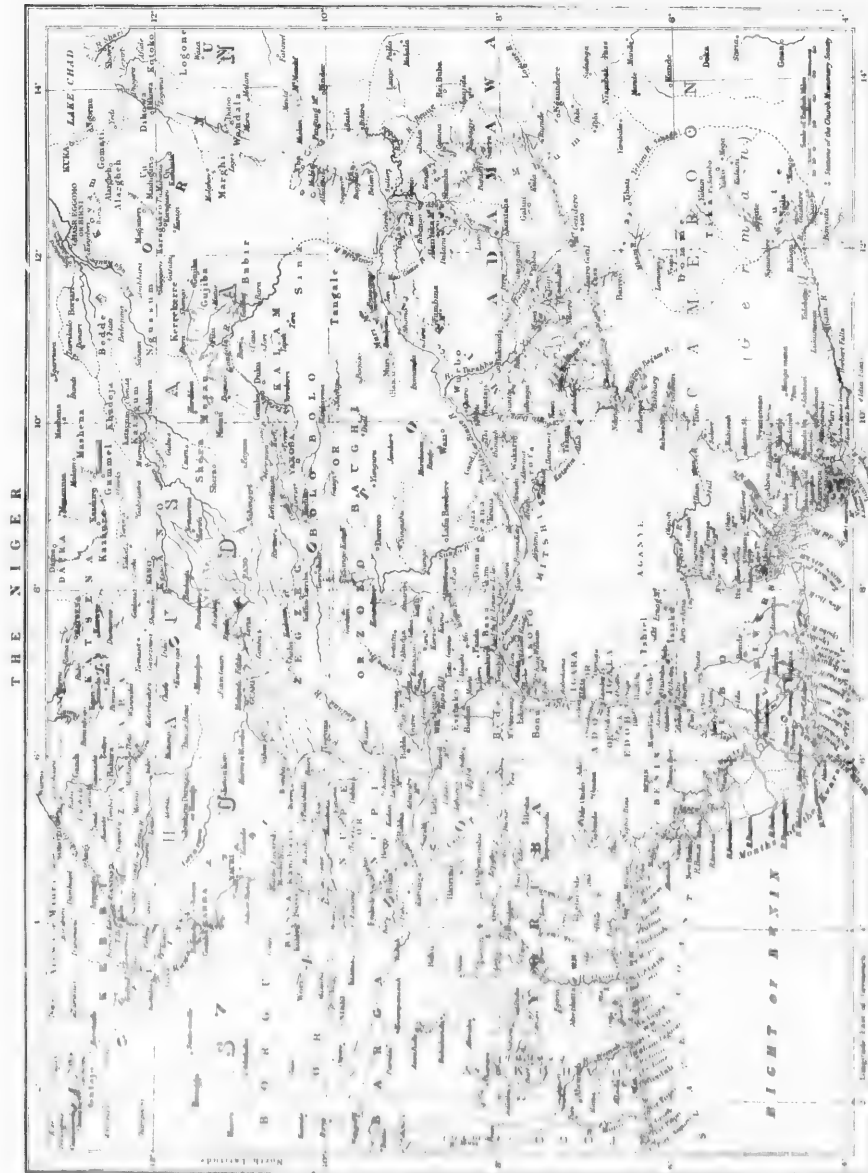


This diocese covers about 1500 miles of the West Coast of Africa, including four Crown colonies: Gambia, Sierra Leone, Gold Coast, and Lagos; also West India Church Mission at Rio Pongo and colonial chaplaincies on Gold Coast; also superintendence of Church of England congregations in Madeira, Canaries, Azores, and part of Morocco.

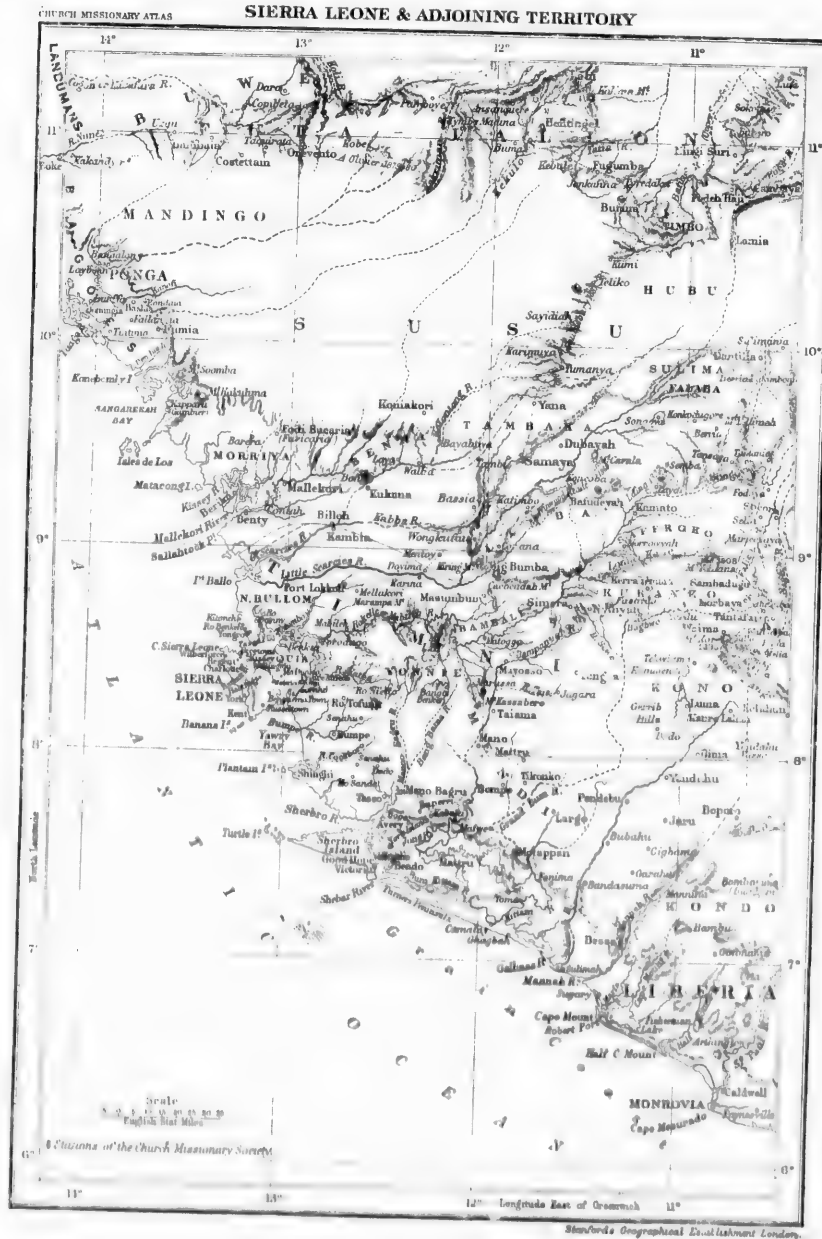
[Negotiations are now (November, 1897) proceeding with regard to the boundaries between West Equatorial Africa and Sierra Leone, which will modify considerably the descriptions of the two dioceses here given.]

ZANZIBAR to MAURITIUS





SIERRA LEONE & ADJOINING TERRITORY



MAP XVII.—The Dioceses of the British Isles in 1897.

THE dioceses of England in 1540 are given in Map XI. The following changes in the diocesan arrangements have been effected since that date, chiefly in the present century :—

ENGLAND—

Ripon was formed in	1836.
Manchester	" 1848.
Truro	" 1877.
St. Alban's	" 1877.
Wakefield	" 1879.
Liverpool	" 1880.
Newcastle	" 1882.
Southwell	" 1884.
Bristol	" 1897.

SCOTLAND—

The ancient separate dioceses of Caithness, Ross, and Moray now form one diocese under the joint name of MORAY, ROSS, and CAITHNESS.

ABERDEEN and ORKNEY now embraces the ancient diocese of Aberdeen, together with the Orkney and Shetland islands.

BRECHIN remains within its old limits. Its present bishop has been elected Primus of all Scotland.

ST. ANDREWS, DUNKELD, and DUNBLANE constitute one diocese under this joint title.

GLASGOW and GALLOWAY has had added to the bishopric of Glasgow the ancient diocese of Galloway.

ARGYLL and the ISLES contains the ancient diocese of Lismore, together with the Isles, Bute included.

EDINBURGH was formed out of the ancient diocese of St. Andrews. The counties of Roxburgh, Selkirk, and Peebles (previously in Glasgow diocese) were added to it in 1887.

IRELAND—

The dioceses of Ireland, as defined in Map XI., had been considerably modified in the seventeenth century (see pp. 47 and 48). The eighteen bishoprics and four archbishoprics in existence in 1833 were reduced by Act of Parliament in that year to ten bishoprics and two archbishoprics. The changes effected by that Act in the distribution of dioceses, as given in Map XI., were as follows :—

ARMAGH had Clogher added to it in 1850, when the first vacancy occurred after the passing of the Act.

DERRY was combined with Raphoe.

DOWN and CONNOR, which had been united together in the thirteenth century, had Dro-more joined to them.

TUAM experienced no territorial change, "Mayo of the Saxons" having been previously annexed to Tuam, as also the diocese of Achonry, to which Killala had been added in 1607.

KILMORE was made up of Elphin (to which Roscommon had been previously united) and Ardagh.

KILLALOE, to which Roscrea had been previously annexed, had added to it Kilmacduagh (to which Clonfert had been joined in 1602) and Kilfenora.

MEATH had previously absorbed the ancient dioceses of Kells and Duleek.

DUBLIN had Kildare and Glendalough joined to it.

OSSORY had Ferns and Leighlin added to it.

CASHEL, to which Emly had been previously annexed, was extended by the addition of Waterford and Lismore, dioceses which had been united since 1363.

LIMERICK remained as before. It had absorbed Ardfert and Aghadoe some time after 1660. Part of Inis Cathy had been added to it after 1172.

CORK suffered no change. It had been united with Cloyne in 1431, and with Ross in 1583.

The archbishoprics of Tuam and Cashel were abolished. Clogher, which had been abolished by the Act of 1833, was resuscitated as a separate diocese in 1886, the Act of Dis-establishment freeing the Church of Ireland from the obligations of the Act of 1833.

MAP XVIII.—The Religions of the World.

THE following table, taken from the *Church Missionary Atlas* (Eighth Edition, London, 1896), gives a carefully drawn up summary of the population of the world according to religions :—

HISTORICAL CHURCH ATLAS.

NON-CHRISTIANS.

Religions.	Europe.	Asia with Eastern Archipelago.	Africa.	America.	Australia, with Polynesia and New Guinea.	Total.
Jews	5,500,000	260,000	430,000	300,000	15,000	6,505,000
Mohammedans	5,750,000	160,000,000	40,000,000	...	25,000	205,775,000
Hindus and Sikhs	...	207,000,000	300,000	100,000	...	207,400,000
Buddhists, Jains, Shintus, Taoists, and Confucionists	160,000*	430,000,000	...	...	14,000	430,174,000
Religions not specified	3,350,000	250,000	...	200,000	30,000	830,000
Pagans	20,000†	15,000,000	125,000,000	14,000,000	1,600,000	155,620,000
	11,780,000	812,510,000	165,730,000	14,600,000	1,684,000	1,006,304,000

CHRISTIANS.

Roman Catholics	156,000,000	8,500,000	1,200,000	57,000,000	850,000	223,550,000
Protestants, including Anglican Church	86,000,000	1,000,000	820,000	59,000,000	3,135,000	149,955,000
Orthodox Greeks	92,000,000	6,000,000	30,000	...	...	98,030,000
Armenians, Syrians, Malchites, Copts, and Abyssinians	300,000	3,000,000	3,000,000	...	...	6,300,000
Other Christians not specified	14,000,000	1,000,000	...	...	30,000	15,030,000
Total Christians	348,300,000	19,500,000	5,050,000	116,000,000	4,015,000	492,865,000
Grand total	360,300,000	832,010,000	170,780,000	130,600,000	5,699,000	1,499,169,000

* The 160,000 Buddhists in Europe are the Turgot branch of the Kalmuchs.

† The 20,000 Pagans in Europe are the Samoyedes and a few Volga Finns.

INDEX.

The lists of Eastern Bishoprics, pp. 24-30, the Irish Bishoprics and Monasteries, pp. 41, et seq., and the English Monasteries in the lists, pp. 45-52, are not included in this Index. A few modern equivalents of ancient names of places are given here which are not referred to in the letterpress, but occur in the Maps in their early form.

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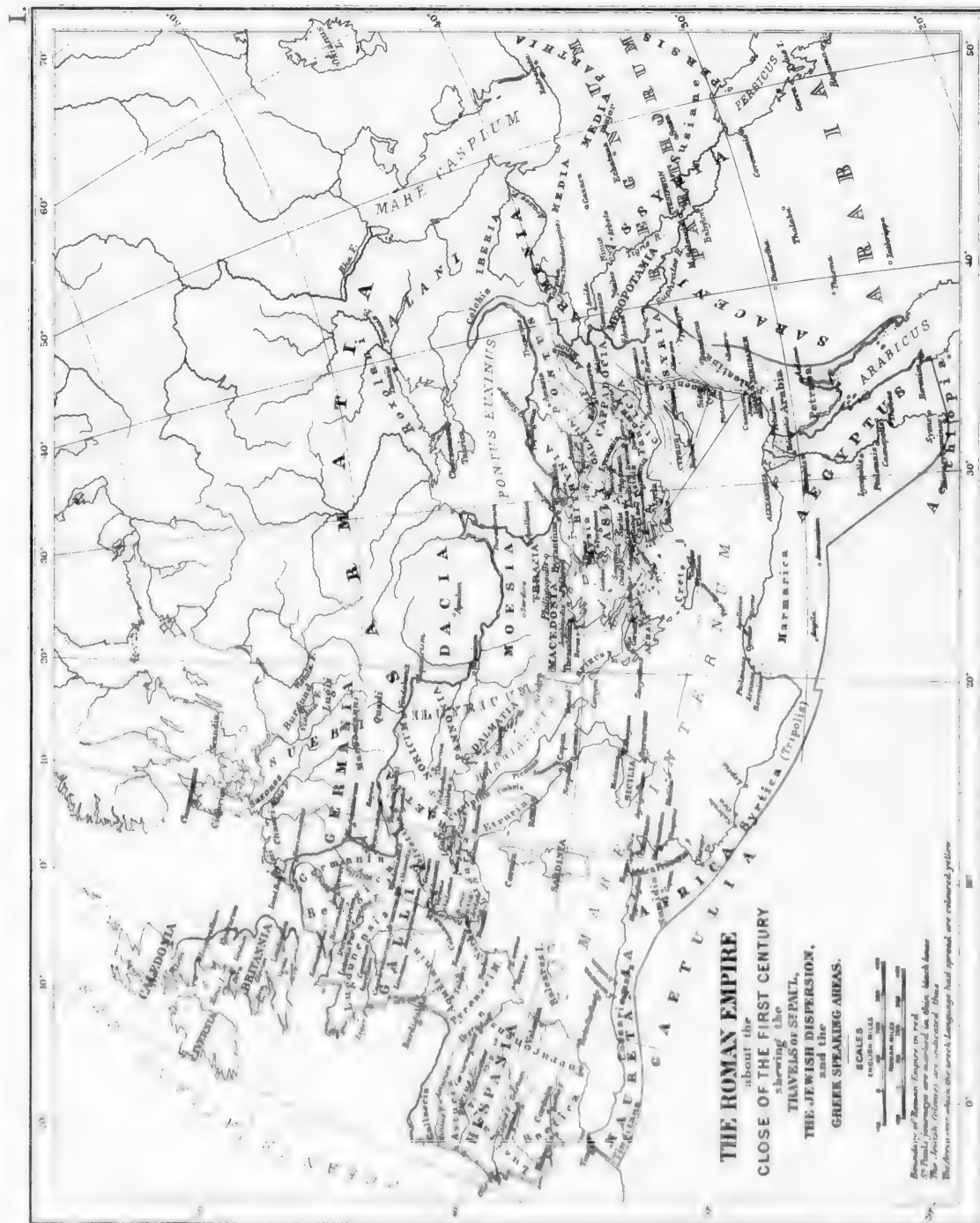
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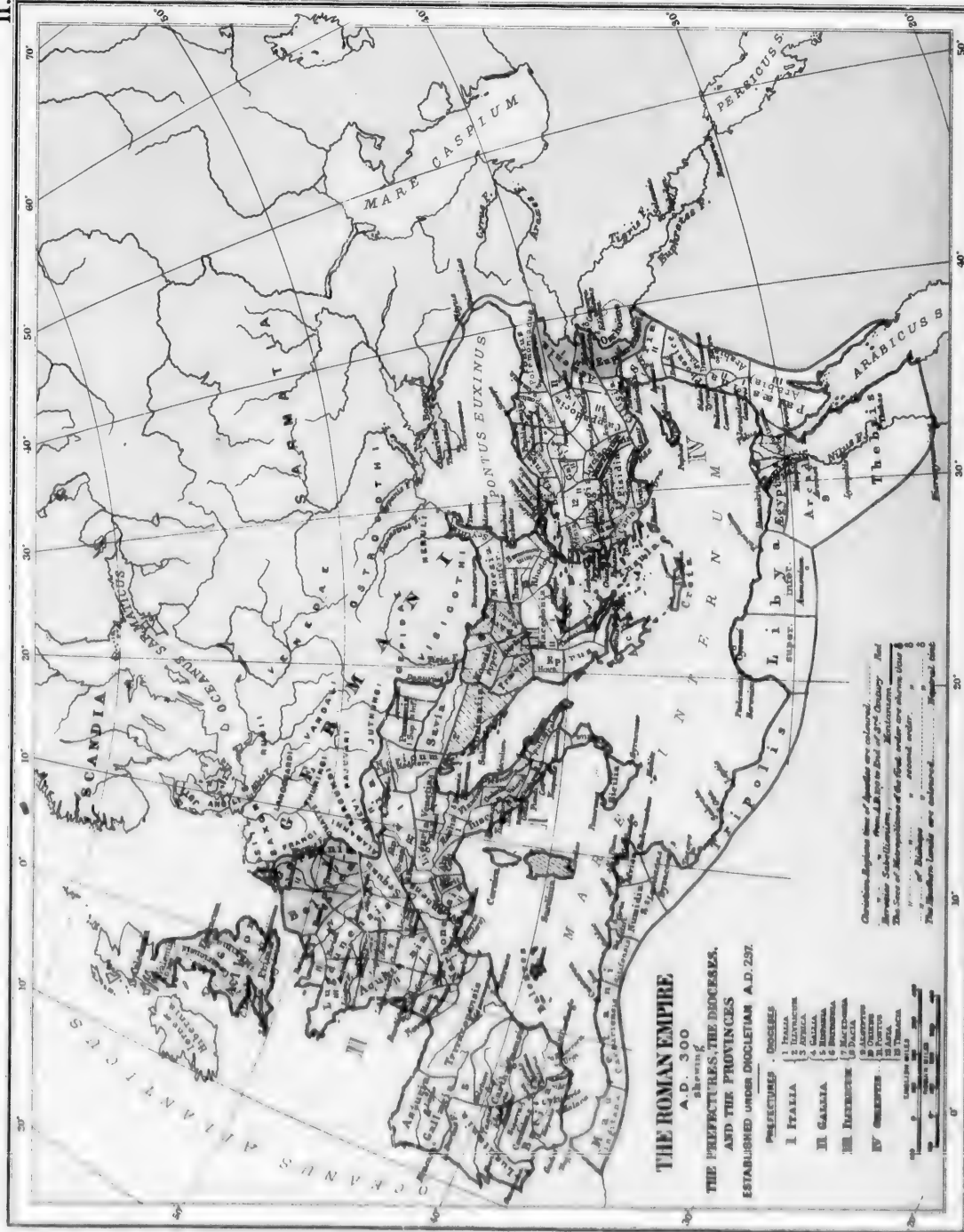
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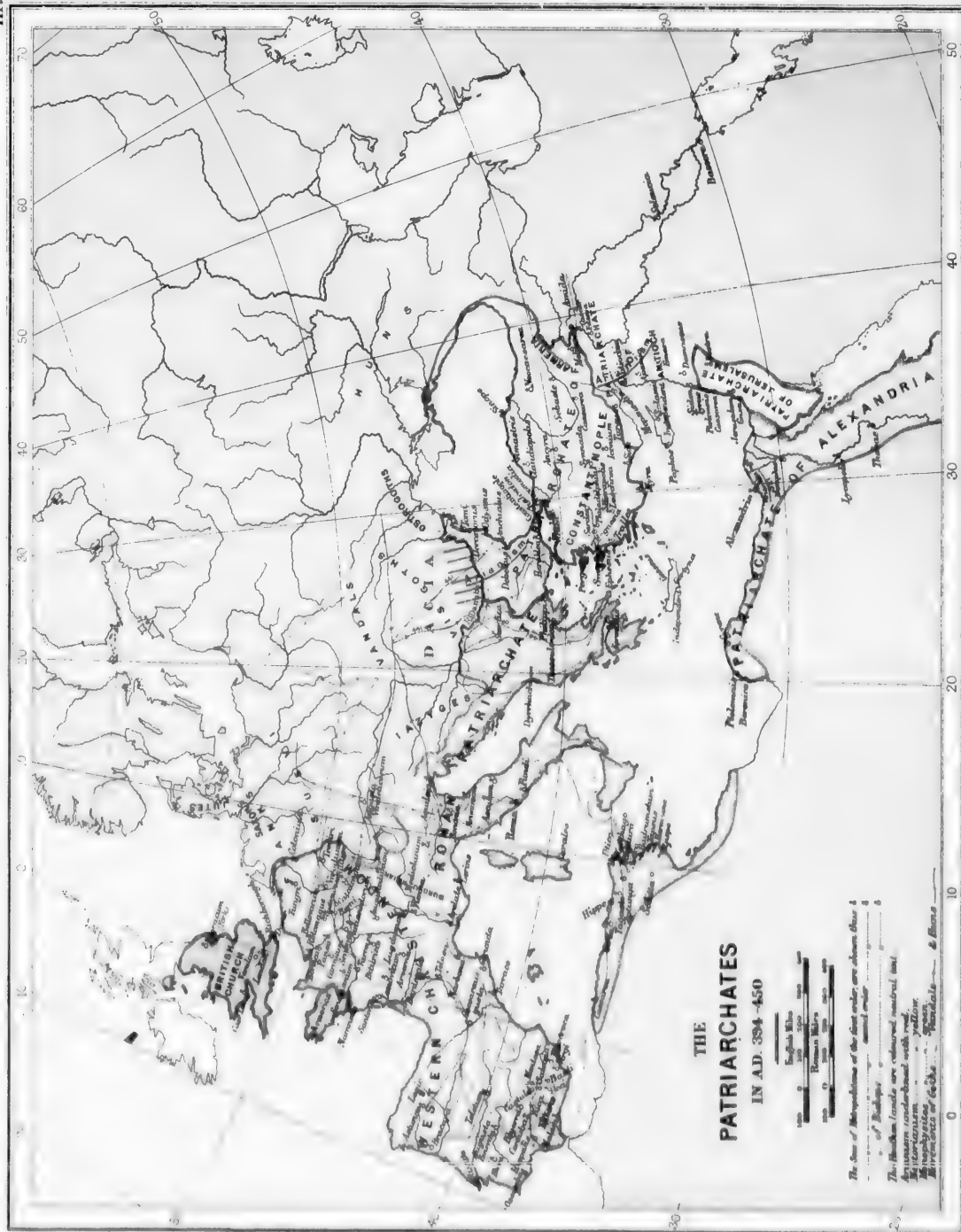
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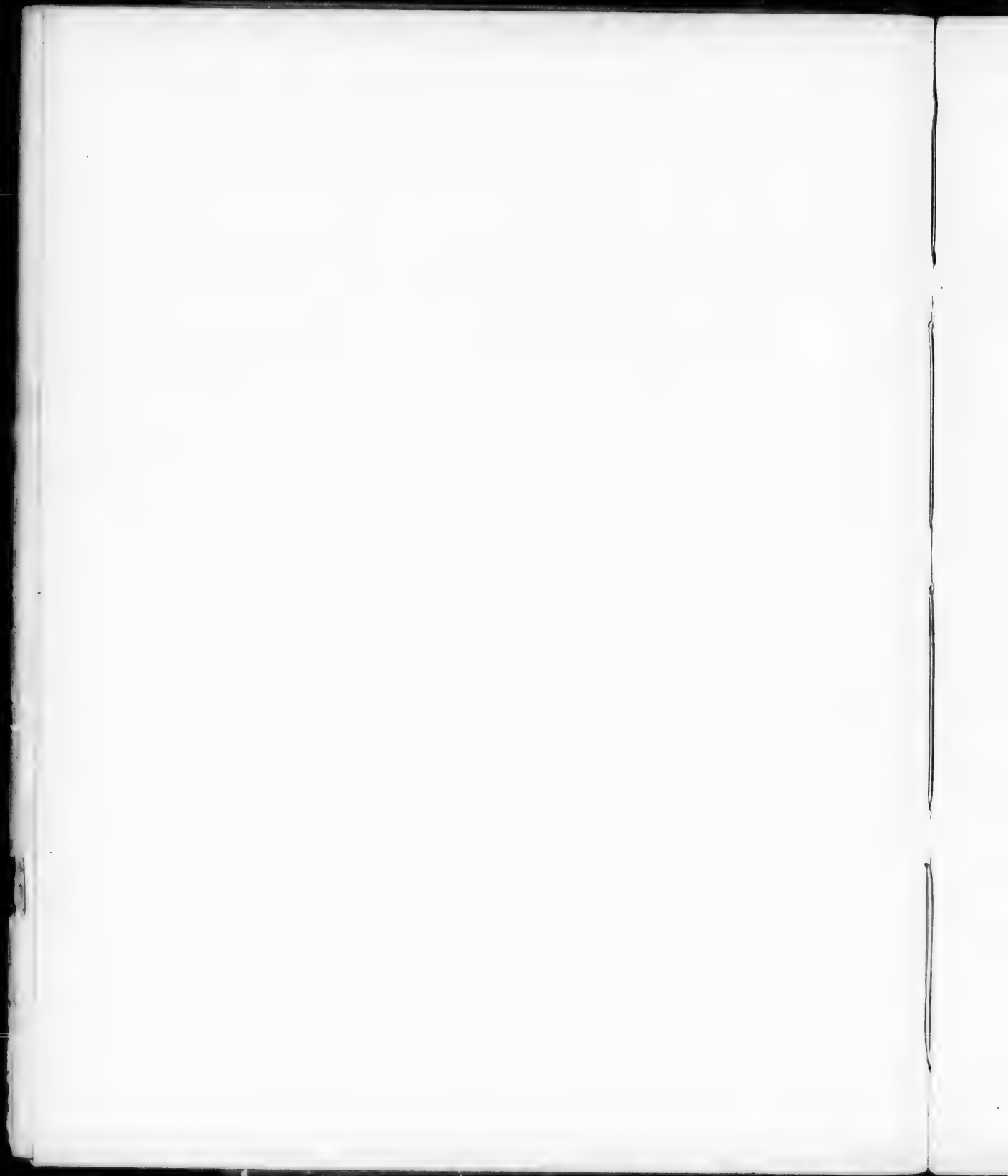
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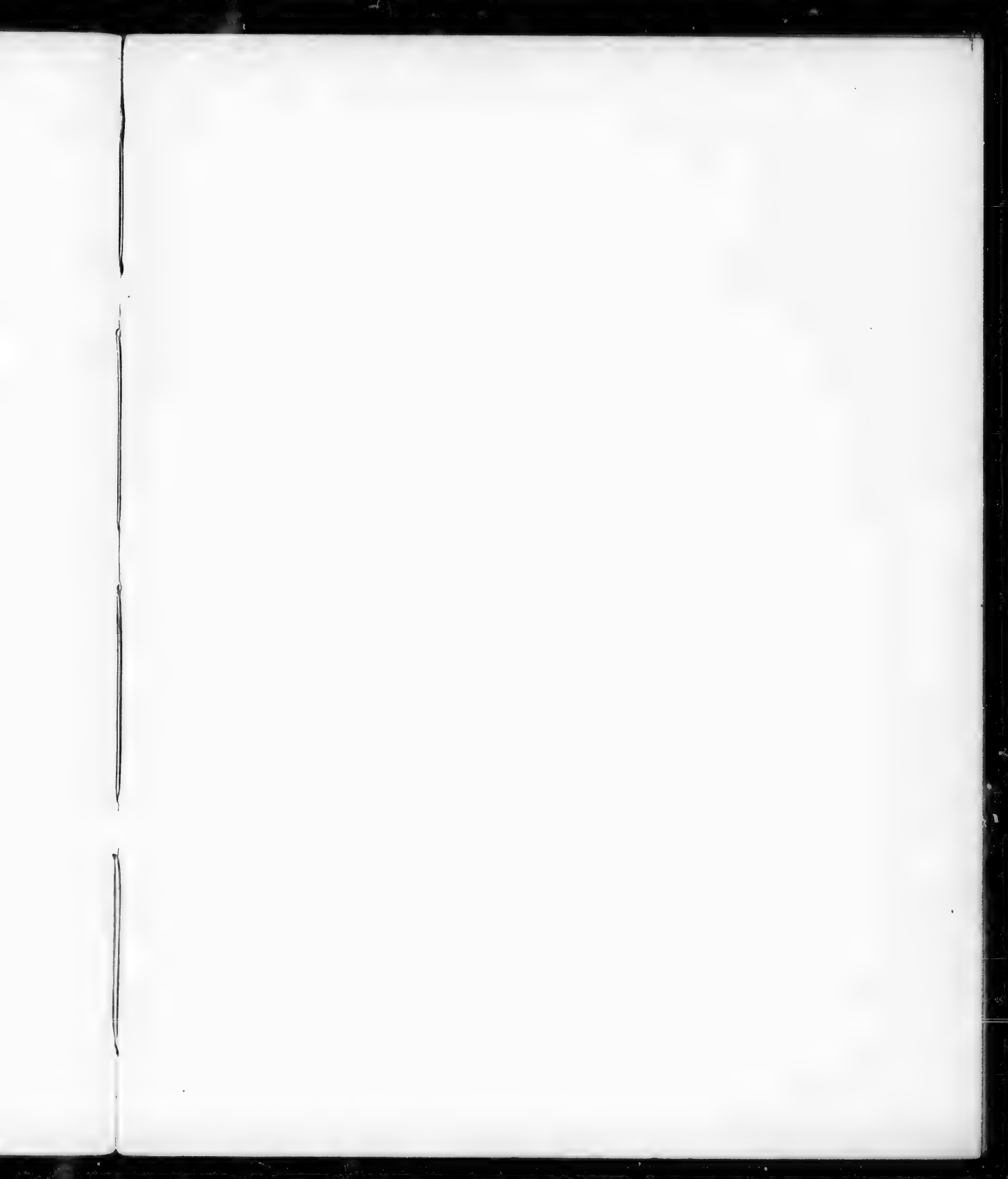


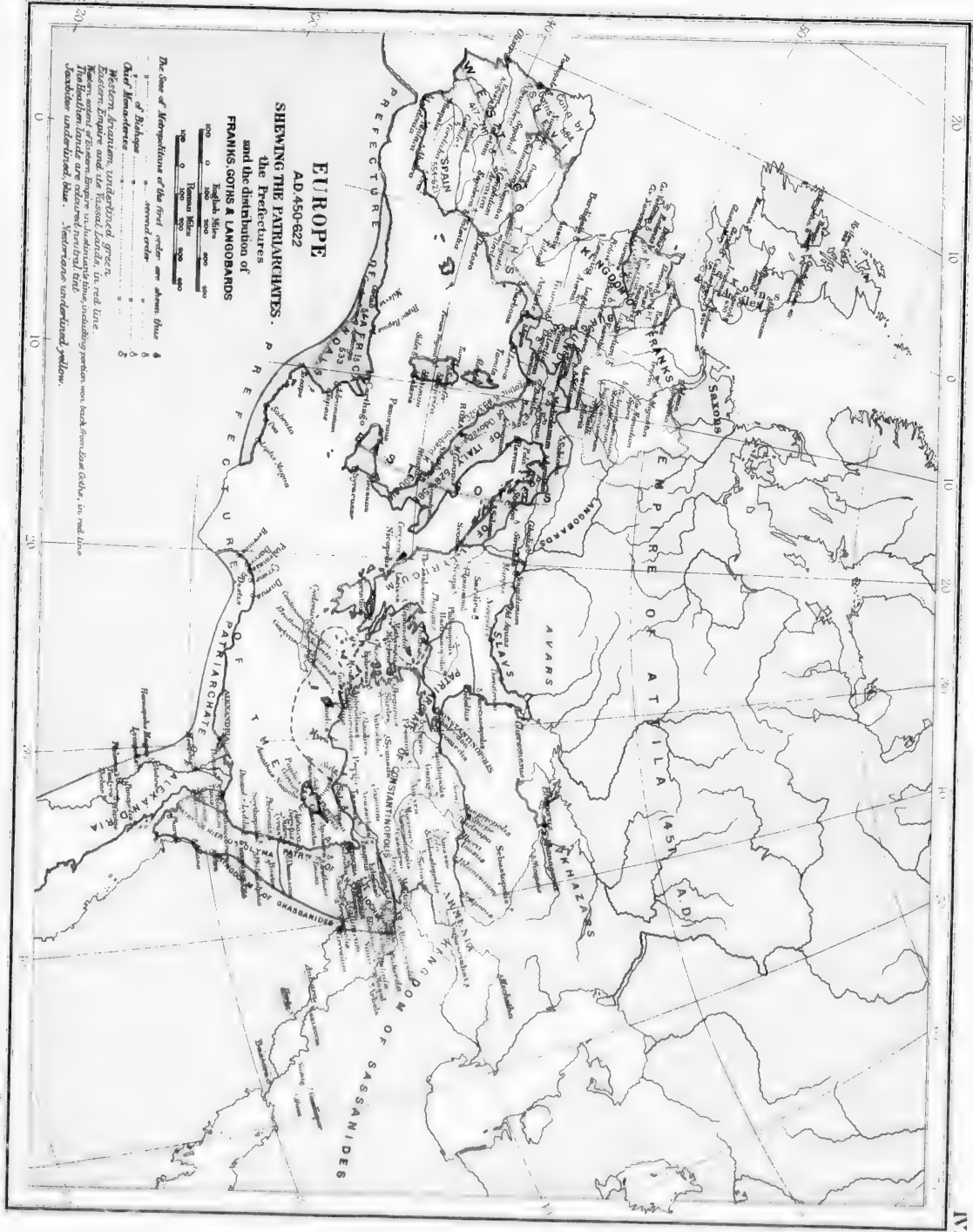


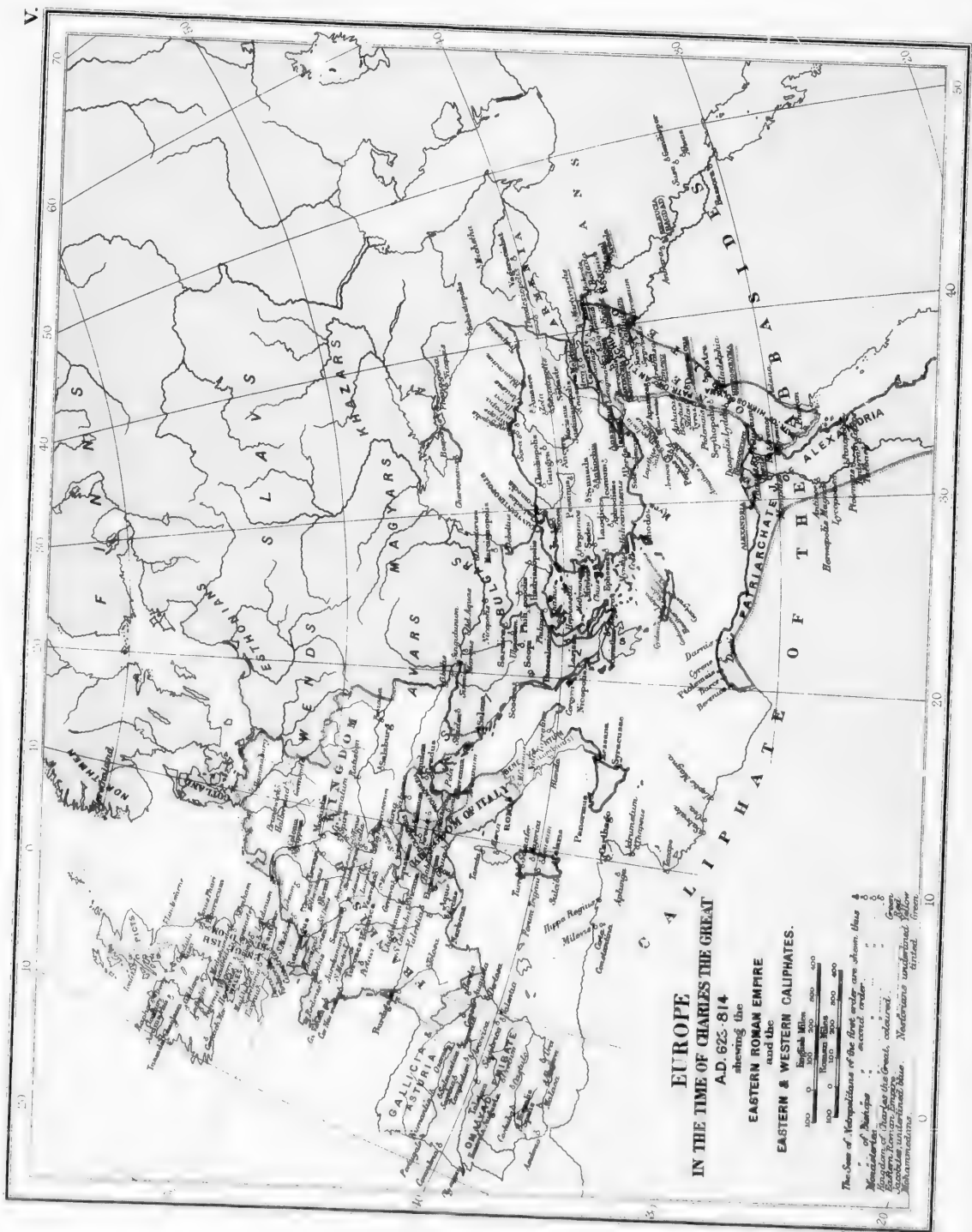


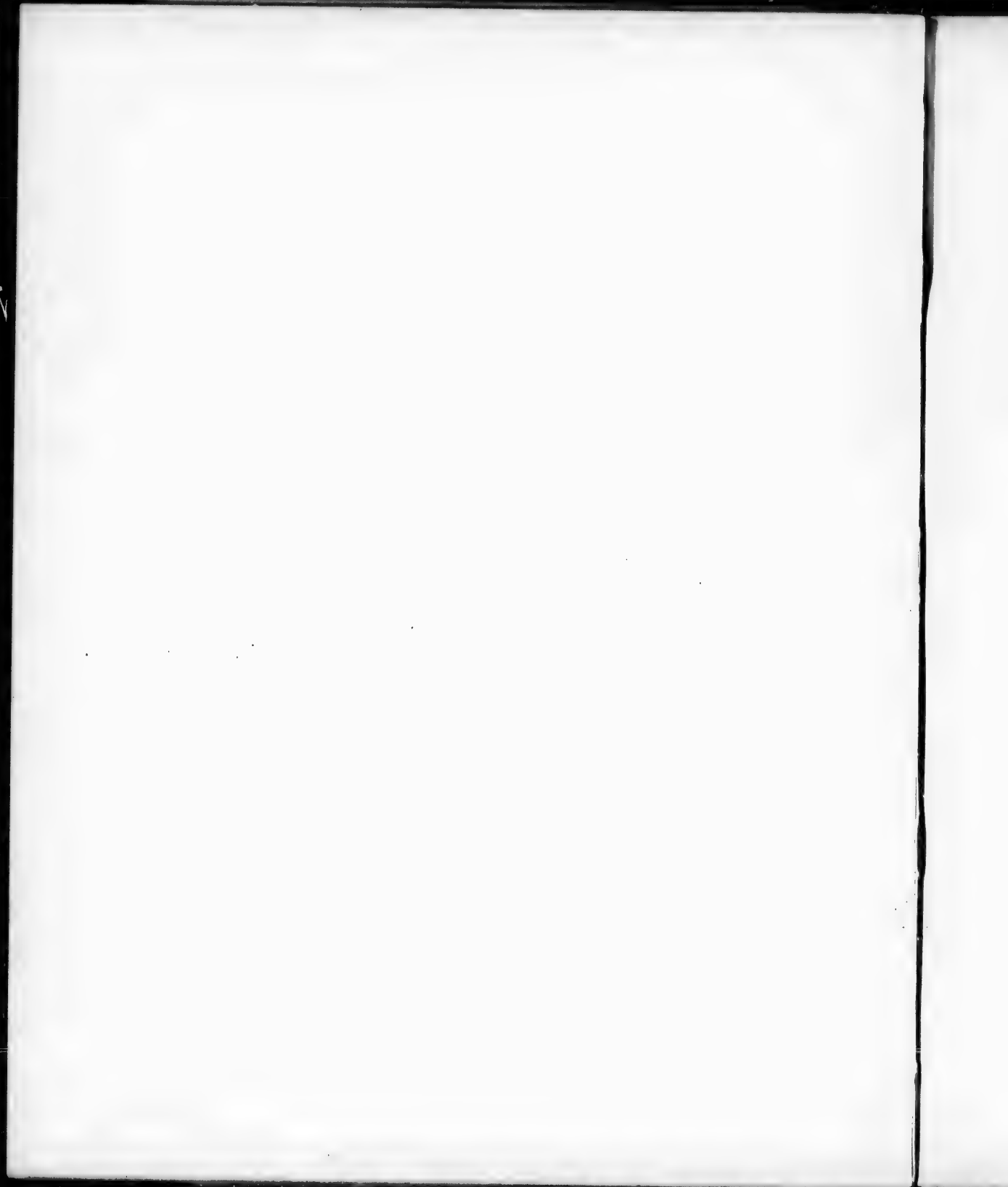


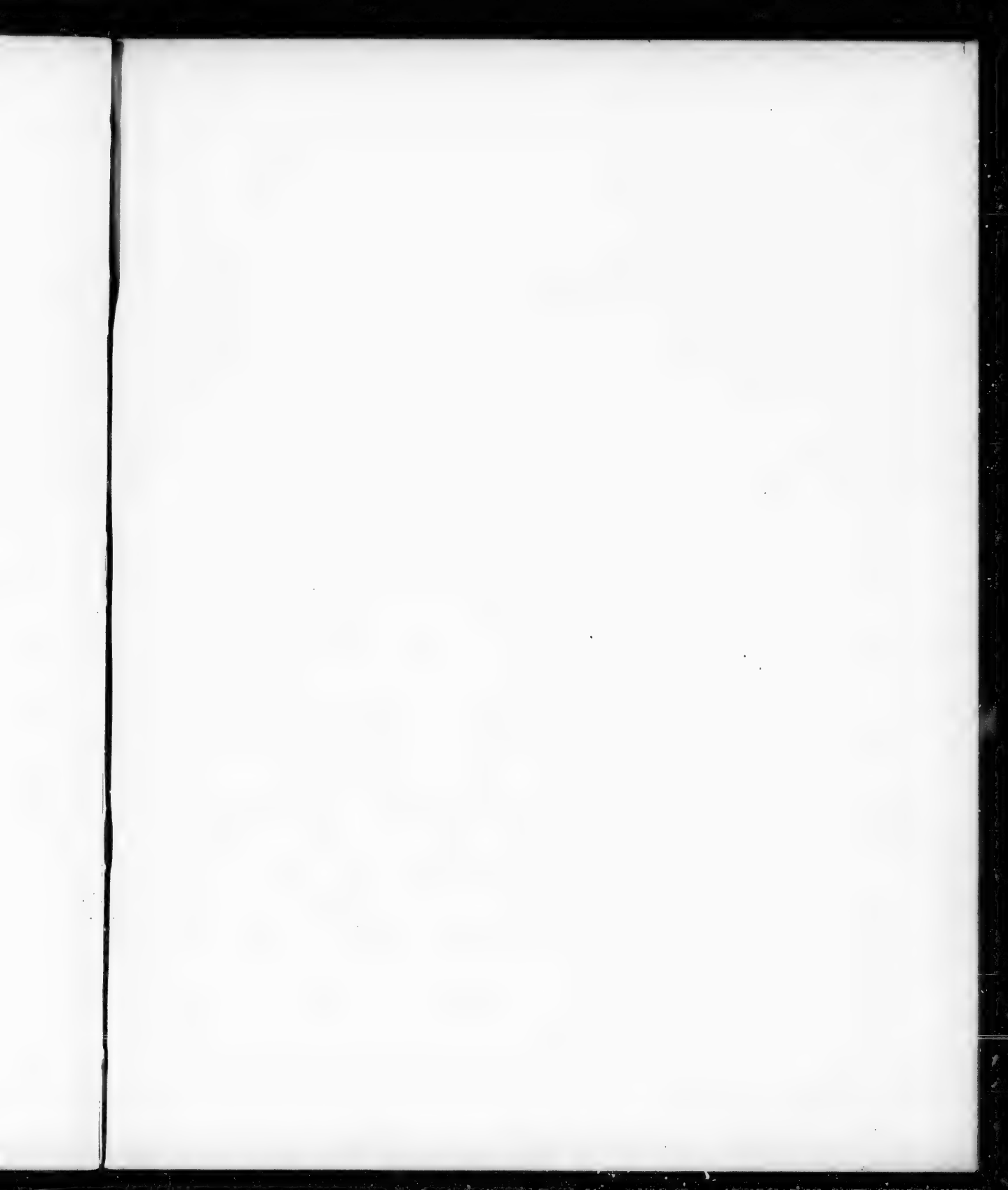


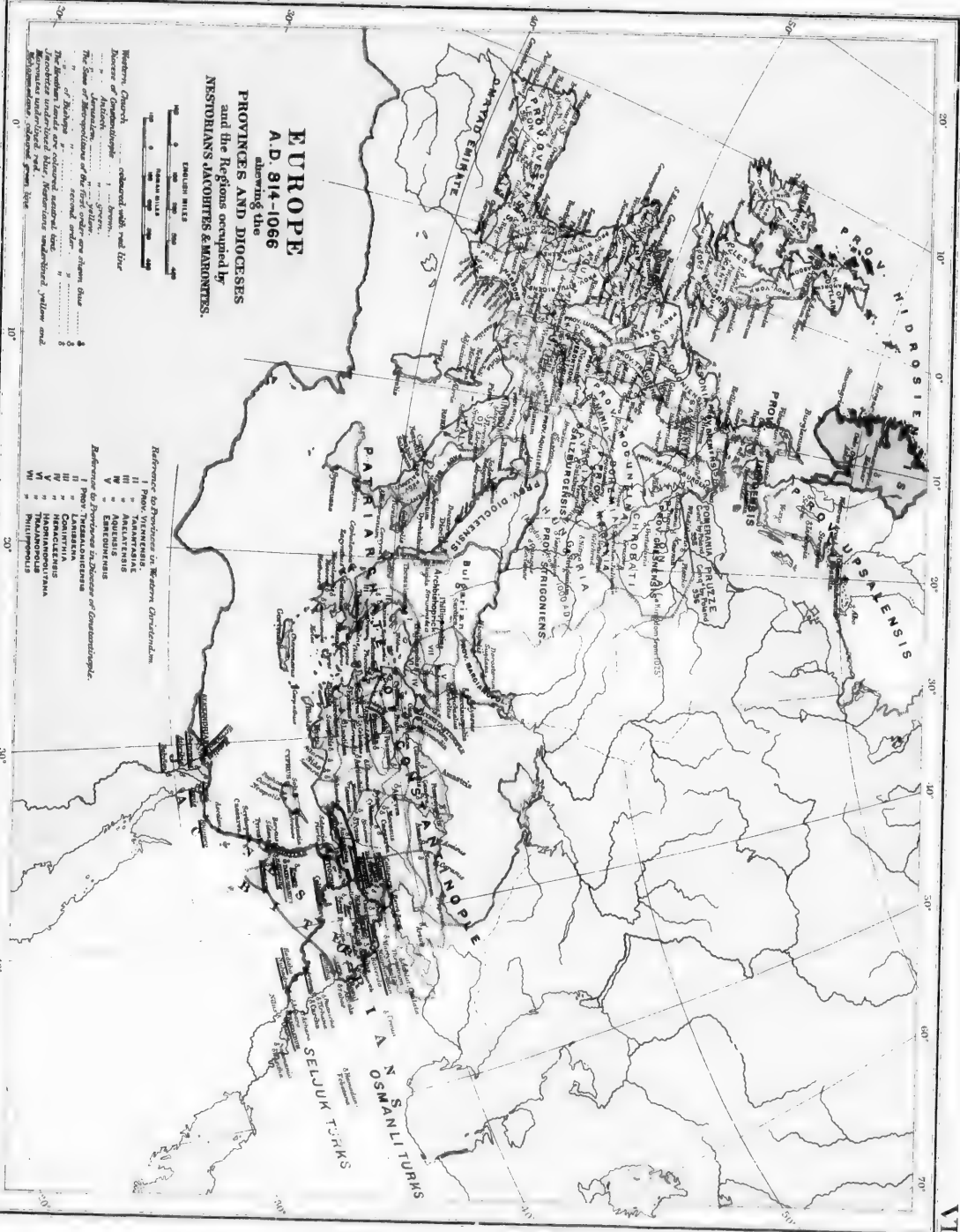












A.D. 1068-1096

**SHEWING THE PATRIARCHATES
AND PROVINCES, THE HERESIES
THE EXTENT OF MOHAMMEDANISM
AND HEATHENISM.**

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Reference to Provinces in Western Christendom

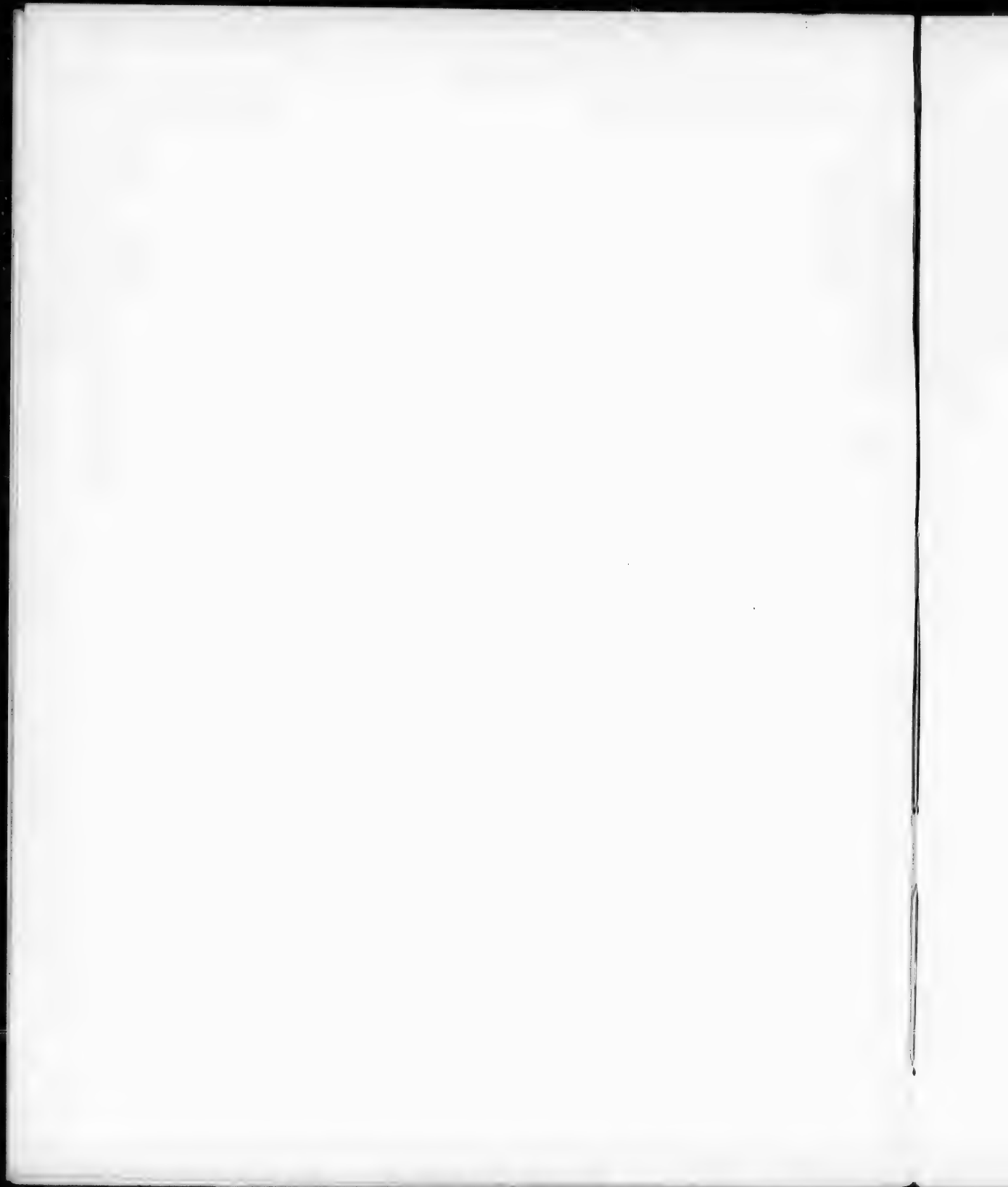
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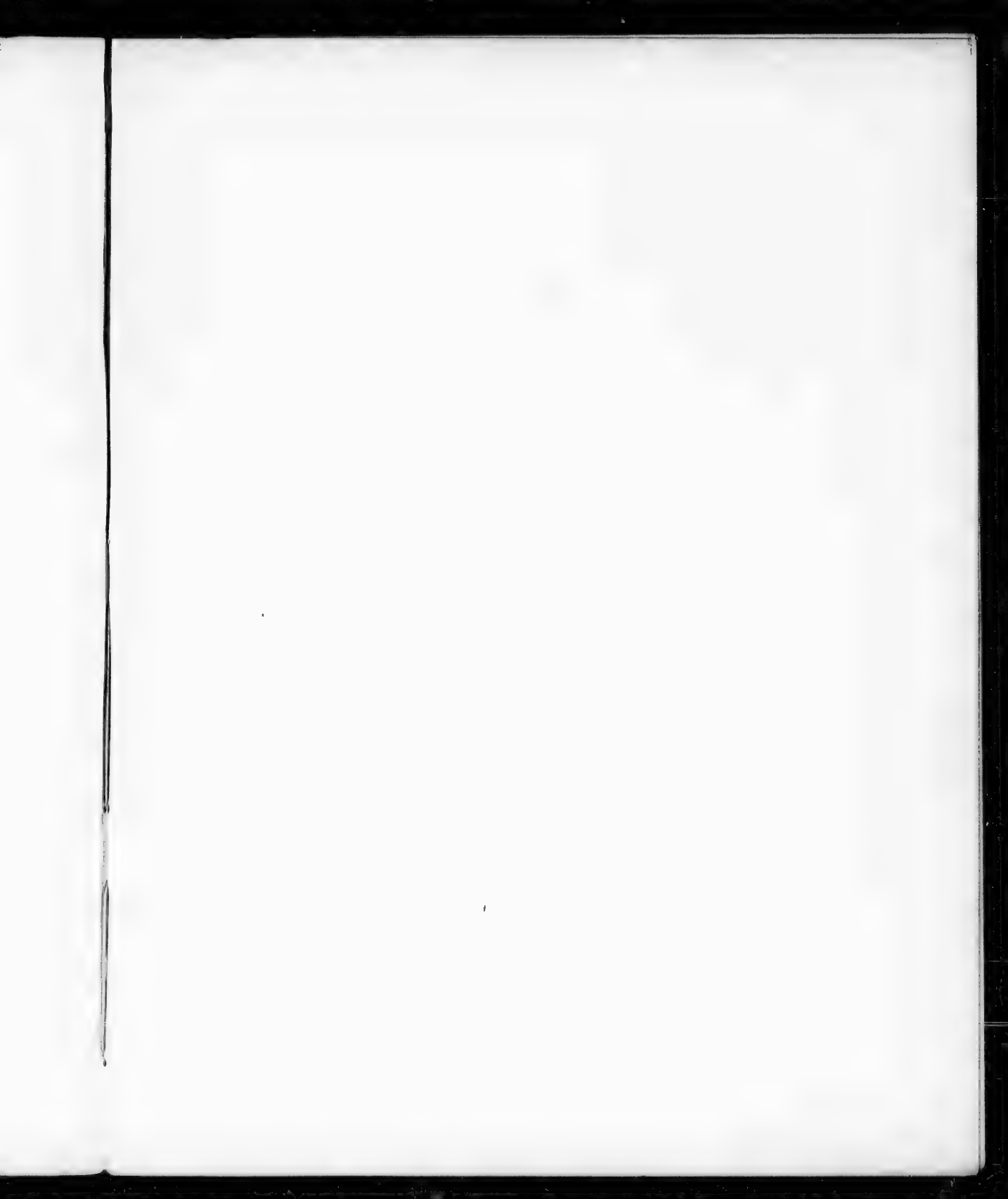
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V	"	
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VII	"	
VIII	"	





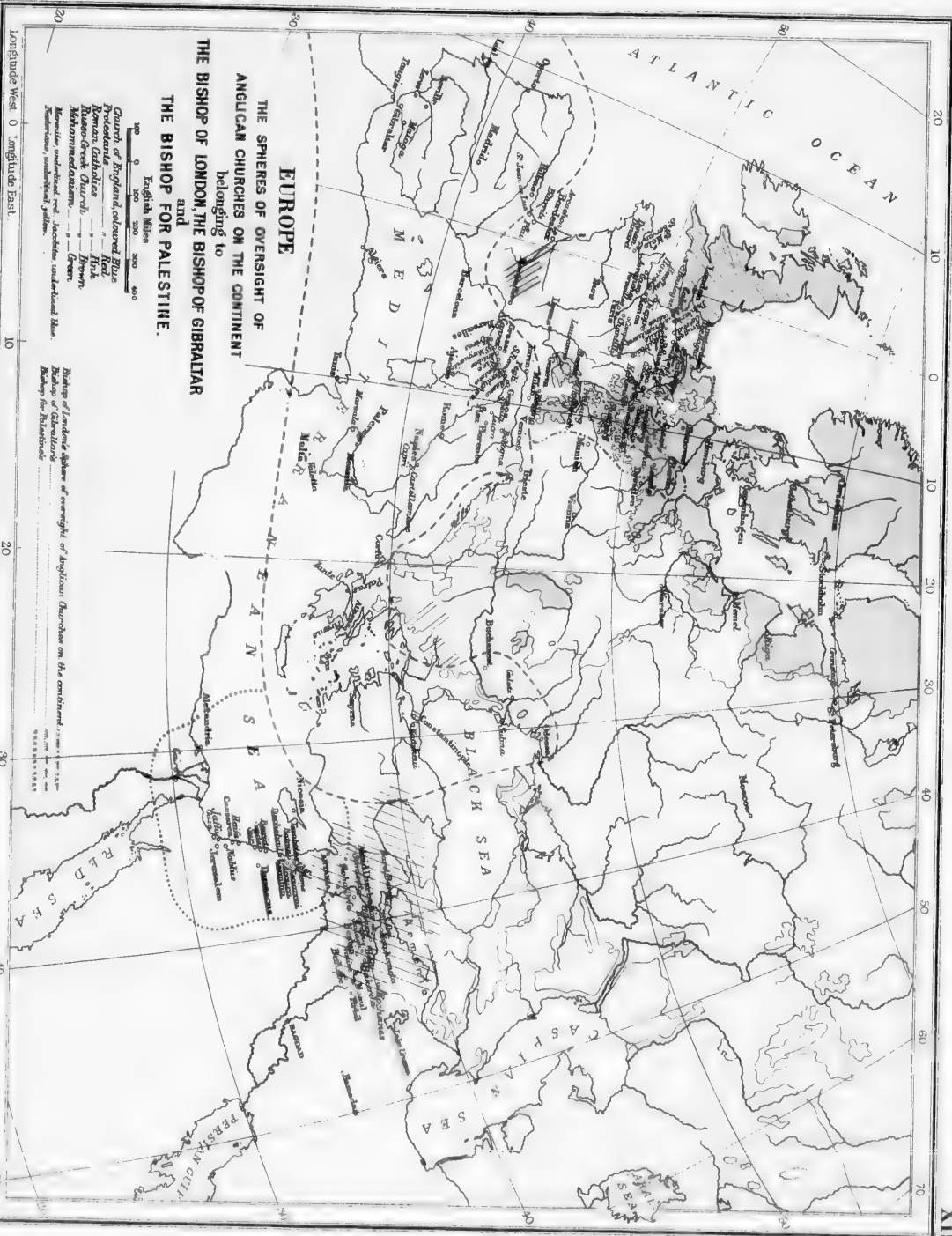




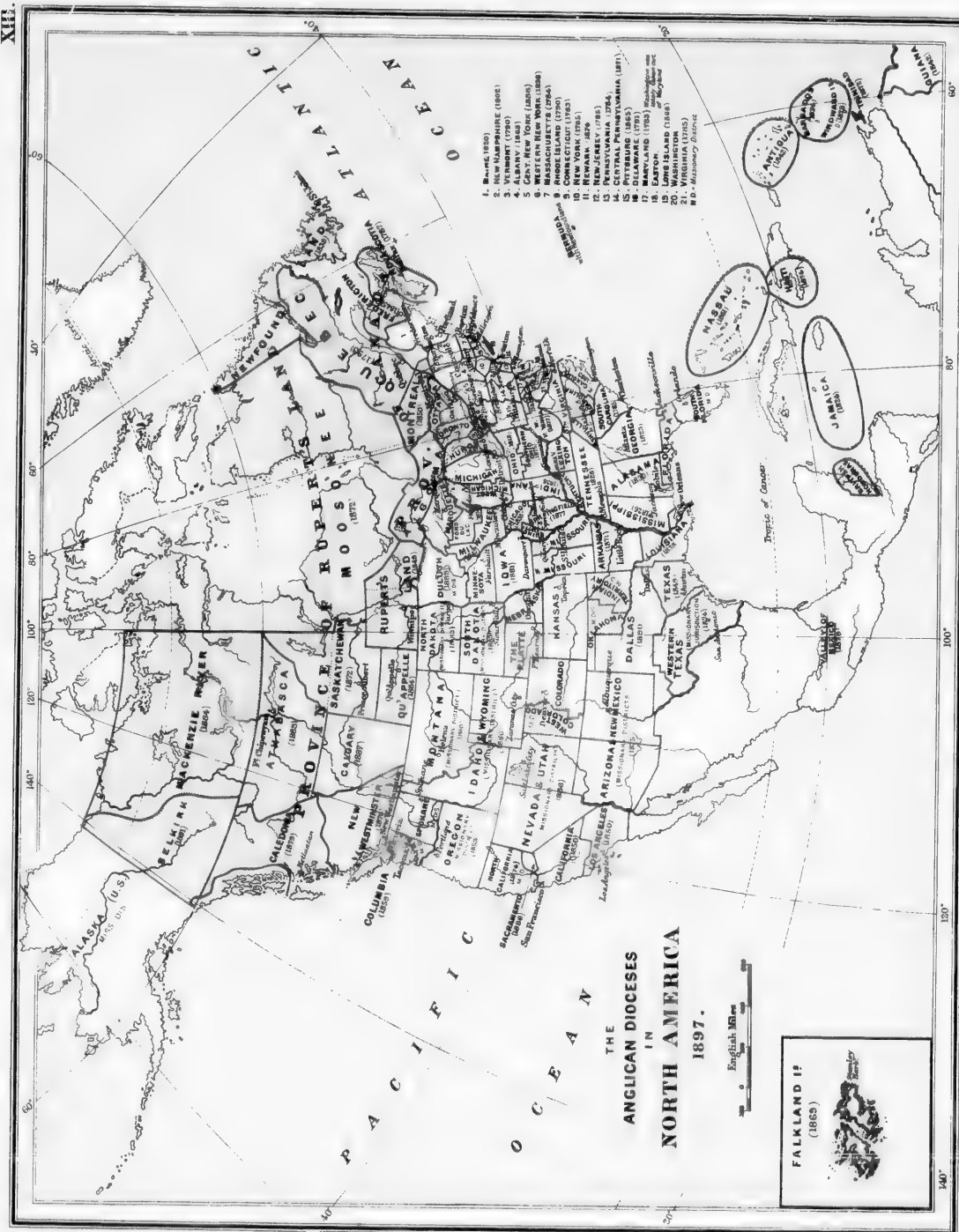


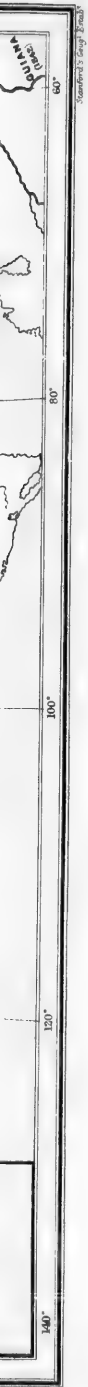


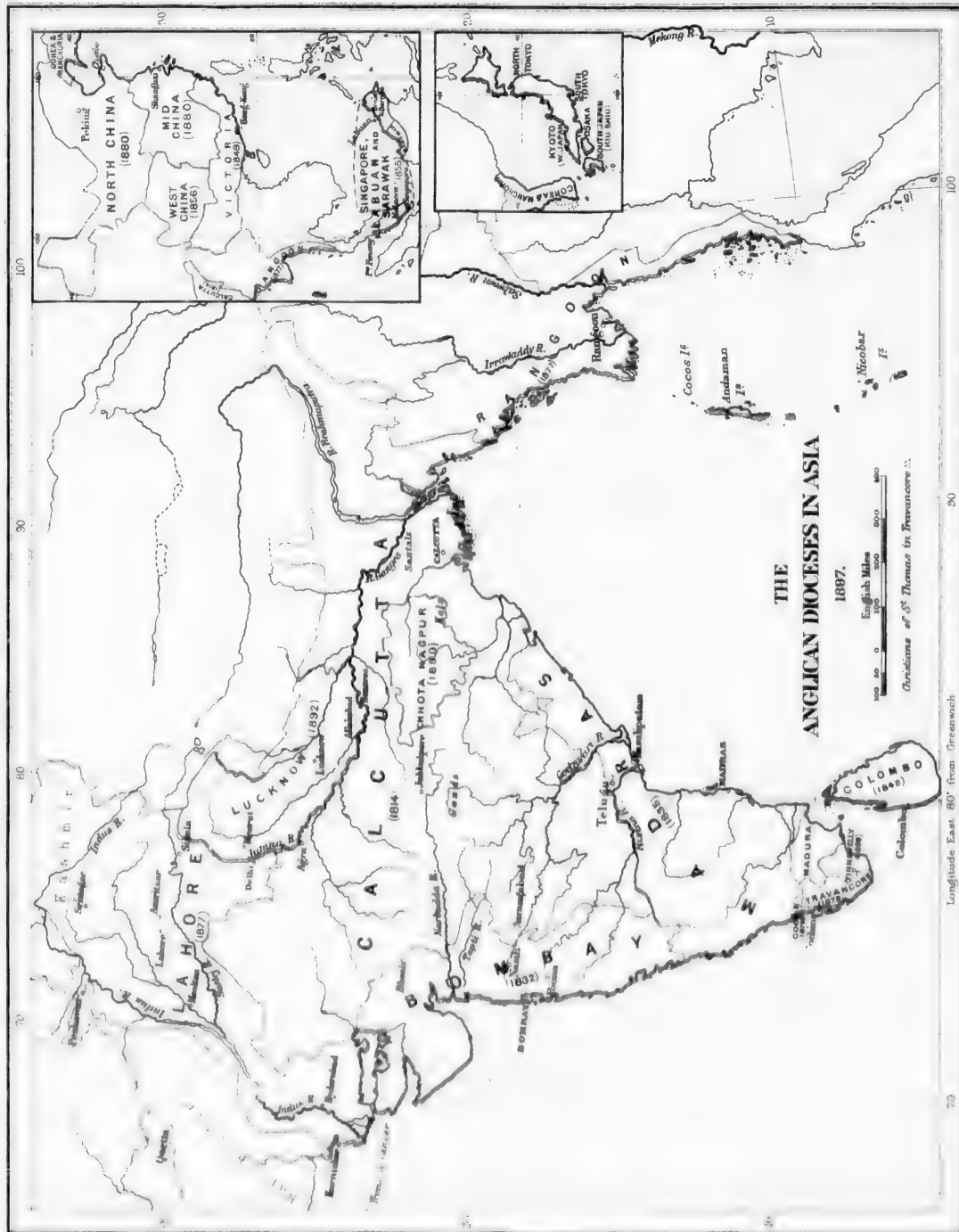












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